Girls' Education in Sudan

Past, Present and Future

Author:

Dr. Alshafaa Abdelgadir Hassan Ali,

Associated Professor, Faculty of Education, Sudan University for Science and Technology

Translated by **Dr. Hamid Osman Ahmed,** hamidahmedosman@hotmail.com

Design and Offset Printing by :Al Sheikh Alameer Muhammad

National Library Index– Sudan

371–822

Alshafaa Abdelgadir Hassan Ali 1951

(……)

Girls Education in the Sudan, Past, Present and Future.

Dr. Alshafaa Abdelgadir Hassan Ali, Khartoum Women Research Center

……..

978–99942–62–01–4

1. Girls Education
2. Education – history– the Sudan

Title

Company for Printing Sudan Currency limited

Forward

Documenting the educational systems is an important requirement for the establishment of a sound database that serves experts, researchers and authors in the field of education.

Members of the community can benefit from this type of writing in a way similar to educational experts. Specialists as well as the members of the community need to acquire accurate knowledge on the educational processes in terms of assessment of school systems, historical development and the role of community institutions contributing to the empowerment of education.

Educational researcher, Dr. Alshafaa Abdelgadir has made significant effort in writing this book. The book is an important addition to the existing literature on documenting development of education in the Sudanese society and state.

Dr. Alshafaa is focusing on the history of women education in the Sudan, with special reference to the Sudanese women in social, cultural and economic conditions.

The book begins by documenting the golden ages of the Sudan civilization during which women (Kandakat) were taking the lead.

Then, women passed through ages when they faced obstacles and barriers, leading to retreat in their education.

The book went on to provide us with a comprehensive documentation of women's education in the modern era, showing the advancement achieved in girls' education.

The book has provided us with adequate data on girls' education, presented in a number of tables, pictures and images.

In addition to her academic knowledge, Dr. Alshafaa has a long experience in teaching and other educational practices.

Women research center is pleased to publish Dr. Alshafaa's book, part of its on-going project on education in the Sudan.

We hope this book is going to benefit the community as well as those concerned with the promotion of women education and with boosting women's role in serving the nation.

Table of Contents

Introduction

We begin by praying to Allah for two things: encouraging us to keep learning, and asking us not to make any discrimination based on gender as we engage in a process of learning. The Prophet Mohammed bin Abdullah was also very keen to spread knowledge and enlightened teachings & ideas.

Studying the history of Sudanese girls is an exciting enjoyable matter in many ways and dimensions. As a researcher, I was very amazed to discover that Sudanese women were able to rule their communities as sovereign queens even before the Birth of Christ. That is an evidence that they possessed exceptional skills in management and knowledge, because persons assuming governing positions have to be literate and knowledgeable.

In fact, kings and queens need to receive some sort of education, be it individual, collective or special. Sudanese queens in the ancient kingdoms were educated and capable of sending messages to army leaders under their rule as well as to kings in neighboring places.

Covering ancient kingdoms, I then moved to study the Islamic kingdoms, such as Sennar Sultanate and its various kingdoms: Fur, Funj, Tagali and Sennar.

During that era, religions education was dominant especially in Sennar. Women had a fair share in spreading that type of education, on the same footing of their fathers and brothers. Women served the learning institution of the time known as Khalwa. In addition, they assisted the preachers in spreading the faith.

Women activated religion work among female members of the community. In fact, the Islamic kingdoms' women had furnished the good manners that the Sudanese individual possess up to the

present time.

After handling the Islamic Kingdoms, I focused on the modern era of formal education.

During this era, Sudanese girls took the opportunity and enrolled in the formal education, despite family and society objections. Families thought that formal education would alter existing concepts and weaken religions scruples. Girls in the Sudan embraced formal education only after their families became satisfied with its adequate religions doses.

Here, I treated various types of girls' education such as the academic education in basic and secondary stages. Girls excelled in general education. Recently female students have performed better than their male counterparts have.

Sudanese girls showed determination by entering special education such as industrial and feminine education. They involved themselves in new spheres such as carpentry, metal works, filings and welding. Therefore, I gave special attention to technical and vocational education, as an important resource for successful implementation of projects in developing nations.

Different types of disabilities have not prevented Sudanese girls from achieving excellent performance and reaching higher scientific levels. Moreover, girls made great achievement by scoring 50 per cent in the schools of the talented students. Furthermore, girls have continued their education as they move with animals in rural areas as they undertake roles the family and tribe assign to them.

The cover of the book includes a picture of electronic education outside the school that the Sudan has recently adopted. Girls have a share of 50 per cent in this type of education. Here, we raise the following question: the Sudan has reached an advanced level in girl's education, has he not?

In fact, the state in the Sudan has not ignored girls' education. You find directorates for girl's education in all of the country's regional education ministries as well as the federal ministry. The organizational charters of these bodies include a director general, directors and coordinators for girl's education.

The Directorate General for Girls' Education has outlined a vision, mission and mechanism for educating girls. It has made a Strategic Plan forGirl's Education 2009-2011, implemented in cooperation with the UNICEF.

In March 2009, the Ministry of Education launched two strategies: one for mobile education, the other for girl's education. The Minister of General Education, Dr. Hamid Mohammed Ibrahim announced the following percentages:

1. Enrollment of girls in basic education in 2007-2008 reached 66 per cent, less than that of boys, which reached 78 per cent.

2. Enrollment of children among mobile communities in 2008 reached 33 per cent.

When launching the two strategies, the minister emphasized the government's commitment to achieve the following qualitative goals:

1. Raising popular and official commitment to girl's education at local, regional and central levels.

2. Mobilizing human and financial resources to facilitate girls' enrollment in basic education, focusing on promotion of infrastructure and school environment.

3. Gaining new partners to work in basic education, particularly from civil society, voluntary organizations, donors and the private sector.

4. Providing opportunities in alternative education for girls failing to obtain education at the right time.

5. Working to increase enrollment in basic education among mobile communities from 33 per cent to 70 per cent by the year 2011, giving special attention to mobile as well as semi-mobile communities.

At last, I would like to express my appreciation for the greatness of Sudan's girls throughout the historical stages covered in this book. Due to lack of relevant research, the active role of Sudanese girls in organizing scientific and social spheres in the Sudan received little attention and appreciation. General education has not met Sudanese girls' special needs and requirements such as home economy, tailoring, handcrafts and health skills. Girls undertake social responsibilities in addition to home management and children upbringing. Therefore, we need to give girls' education our special care and consideration.

Chapter one

History of Women's Education in the Sudan

Women's Education in Ancient Kingdoms

Introduction

To study women's education, we need to go back to the history of women in the ancient eras. Women assumed outstanding positions in sovereignty and rule, possessing high culture and a reasonable degree of education. Sudanese queens maintained security and achieved developmental booming conditions. Women played a significant role in the public life and rule, either having guardianship position for their son or assuming the rule by themselves.

Kingdom of Napata: 1504-1450 B.C.

There are amble proofs that royal women had assumed higher status in the Kingdom of Napata. It was common practice that royal women appear with the kingdom's gods and kings. This is evident in the drawings documenting public occasions such as crowning a king. Moreover, names of royal women written in the pipes specially used for the names of kings. Furthermore, the way royal women buried looked like the burial of kings.

The list of prominent royal women included Mwt Nswt, the king's mother, his sister Snt Nswt and the king wife's Hmt Nswt (Samia Bashier, 2005, pages 16-17).



Picture number (1):A Queen in the Ancient Eras

Inscriptions have documented the high status of royal women. They appeared with the kings in temples and in the pyramids' rooms where they buried royals. Royal women also appeared in the royal plates where kings stand in front of God Amun and other gods.

Royal women enjoyed the status of sacredness and glorification exactly like kings. Examples are Queen Valhama the mother of King Tanout Amani, Queen Nasalsah the mother of king Hricillotr and Schmkh, wife of king Nastasn & his mother Belkha. The wife of king Wastasn assumed the title Lady of Egypt. The rest of them assumed the title Lady of Kush.

Royal women had the privilege of making their own inscriptions to memorize themselves. A good example was Tabairi, wife of Bie. Her plate found in AlKuru cemetery "Az Kuru 53". The plate of princess Madefan included a list of eleven employees in the palaces of the ruling family. In line three of the plate, they wrote the name of the person in charge of provisions, an indication that women had a relationship with writing.

The first appearance of the Meroetic hieroglyphic writing was during the era of Queen Kindoxto. The name of this queen found engraved on a tether of a slaughter in a temple in Nagaa. It was part of the queen's title written in Egyptian language. The queen

appeared wearing a crown and the garment normally used by the kings of Merse at that particular time.

An inscription in Barkal showed the queen wearing the double crown of Egypt and the Kushite bonnet decorated with the mace and crown of Goddess Htamor.

Of Queen Nawidmak's effects in Napata is her pyramid in Barkal. It is the only pyramid among all Barkal pyramids where inscriptions found. The compartment of the pyramid decorated with Meroitic hieroglyphic inscriptions including a cartridge written inside it "Lady Nawimak" (Samia Basheir, Op. Cit).

Introduction to Nubian Civilizations from 800 B.C to 310 B.C.

At the end of the Modern Stone Age, the Sudan and the Nubia went through a distinguished and historical civilization movement. That civilization divided into three eras. Located in the area from Akasha to Napata, Group A covered the period 2500-2400 B.C.

On the other side, a separate kingdom rose in lower Nubia, known as Group C. Established at the ruins of Group A, Group C civilization called Yam. Karma was its capital. This civilization was a booming commercial market and had possessed strong military power.

The kingdom of Khshe divided into two eras: the Napata Era and the Meroitic Era. Napata Era known by its royal cemeteries in Kuru. It is the area neighboring the Fourth Waterfall, where you find the four locations of Napata: Jebel Barkal, Kuru, Sanam Abu Doom and Nuri. These kingdoms continued up to the year 310 B.C.

Kushe Kingdom (Napata and Meroe): 900-300 B.C.

Kush Kingdom is a political and civilization entity rose in the Sudan during the period 850- 350 B.C. Napata is another significant entity that goes back to the era of the Egyptian Middle State.

The entity became famous following the establishment of the first Egyptian temple for worshiping God Amun in the Scared Mountain in Al Barkal. The city of Napata was located near Barkal Mountain, in the place of the modern city of Karima. The age of Meroe city was no less than that of Napata city. Meroe belonged to the second Kush Era. Excavations revealed that the city of Meroe existed during the rule of King Bebi (751- 747 B.C.) Meroe City is the village of Bejrawia.

The people of Napata considered the oldest people in Africa, second to the Egyptian people. Napata people established an absolute rule and a state on the lines of the current state system. That type of state would require an official religion & language, administrative system, fighting force and public buildings (Samia Bashaeir 2005)

Origin of Names, Kush, Napata and Meroe

Documents from outside the Nile Valley mentioned the word Kush. For example, documents from the Assyrian King Esar Hadun (680- 669 B.C.) refered to “Targn the King of Kush (Prichard, 1955- 292). The name Kush also appeared in the Holy Book of Torah, in link with King Atraaca.

Kush appeared repetitively in Napata documents in the eras that followed Splta. We observed its existence in the first time in the plate of King Horsutif Yoav: “Mother of the King, Sister of the King, Lady of Kush Tsma Nafar”. We also observed it in the plate of King Nastasan where a reference made to the mother of King

Balleh or the "Lady of Kush"

The name Kush mentioned in many Meroitic inscriptions found in Fila and Daka. Writing in Dimotigia language, the writers described themselves as workers for the King of Kush as clerks, priests and ambassadors (Fila 410 and 421).

Hamdab Plate included the name Kush, written in Meroitic language expressing one of the titles of the Sudanese prince, Akendad.

Thus, the kings of Napata and Meroe kept the name Kush up to the last days of their kingdoms, a strong evidence of the name's importance. Why is Kush important? What is its origin?

In fact, we have no definite answer for such questions. However, we think that Kush was a name of a person with historical importance in the area, a commander or a leader. The name then given to the group or tribe, as the practice in many communities. The continuation of the name Kush might show that the dynasties of Napata and Meroitic were somewhat united.

Therefore, historians are justified to use the name of Kush Kingdom when narrating the history of both Napata and Meroe.

Belonging to the Second Kush Era, Mreoe was the name for the branch of the ruling family. The oldest reference to Meroe in a foreign source was the history of Herodotus, written in Greek language. He visited Egypt in 425 B.C and travelled south to Alfateen City. He described the road to Meroe referring to it as the Capital of the Ethiopians.

The name Meroe appeared in the inscription of Napata's King Amani Neti Yorki who ruled between 431 and 405 B.C. Writing in Egyptian hieroglyphic language, the King mentioned that his predecessor King Telkhamani died at his castle in Meroe City.

The name Meroe then continued to appear in many other Napata inscriptions. It is worth mentioning that the name Meroe in Egyptian and Meroetic documents written in two different forms. Due to the different linguistic nature of the two languages, the Egyptian version was Marwa, while the Meroetic version Madwi.

Politically speaking, the inscriptions show that Queen Amani Shetu assumed the throne of Meroe Kingdom, succeeding Queen Amani Rinas. Amani Shakhtn appeared with Akendad, the same prince who appeared with Queen Amani Rinas (Mohamed Ibrahim Baker, No date).

Origin of Napata Kingdom

It is of great importance to research the origin of the family that ruled both Egypt and the Sudan during the period 751- 656 B.C. We need to highlight such important era in ancient Sudan, and the same time cast light on certain ambiguities in Egypt's history. Similarly, we are keen to study the human relationships between the upper Nile and lower Nile parts in such intensive and interactive historical eras.

Due to lack of information, most of studies rely on tactical data and hypothesis. This is a complex issue. Yet, it has received no adequate and comprehensive investigation.

To study this matter, I reviewed the results of the excavations by Denham and Raisner in Kuru, Nuri, Meroe and Barakat, by Makarm in Kawa, by Raisner in Kawa, and by Virth, Raisner and Shetindrnt in lower Nubia. In addition, I reviewed a number of secondary sources stating different points of views. Researchers suggested three theories on the origin of the 25^{th} Dynasty:

- The Egyptian origin
- The Libyan origin

- The Local origin

Raisner read the title of King Baankhi's wife as "The Elderly of Timyah". Referring to the dictionary of Egyptian language, it became evident that Raisner's reading was wrong. The right reading is Khastu, meaning the foreign land. Thus, the right translation of Baankhi wife's name is "lady of the foreign land". This fact would rule out the theory of the Libyan origin of the 25th Dynasty.

The ...? temple existing during prosperous era of the kings of Kuah and Napata. Excavations found important plates in the temple such as King Baankhi's plate of opening Egypt (Egyptian Museum 48862), King Tanut Amani's dream plate (38864), King Horseef's plate, King Taned Amani's plate (Boston 23,736) and the plate of King Nastasin's wife (Sudan National Museum No. 1853). It was the tradition to erect a stone on which important events concerning certain leaders recorded.

King Baankhi selected his daughter to replace Princess Amandress, daughter of King Kashta who was controlling the priests of Amoun in Tebes. King Baankhi's daughter assumed the title of Chbanabh the Second. In fact, King Baankhi's daughter, together with the mayor of Tebes, Metohat, supervised and managed the second estate of Amun in the whole region of Tebes.

Later on, the position moved to Amendrees the Second, sister of King Tahorqa. The first king of the 26th Dynasty, Basamatik the First, ordred Amendrees to adopt Neuto Kris so that the rule of Tebes transferred to her.

The daughter of King Basmatik Second Anchnes Nefer Ibre, assumed power as last person in a series of the God's Wives. It worth mentioning that the God's Wives were the real rulers in Tebes during the 25th Dynasty, turning the position of Amun's Great Priest powerless.

Historians named that particular Kush era Meroe because the capital was in Merowe. Recently historians use the name for the sake of studying and simplification of historical eras. The truth is, that particular era is called Kush and other names like Kas, Kasu, Kishinard Kash. The records of that era gave such names, including the plate of King Kamusi from the 17TH Dynasty, the documents of the Modern State, sources of Napata Kingdom, Babilonian & Assyrian sources and the Meroetic records (Mohamed Ibrahim Baker, No Date).

No doubt, Meroe is a state rose in the North of the Sudan following the collapse of the Middle Egyptian State. Later on, Meroe merged into the Modern Egyptian State. Then, Meroe appeared on the interventional scene, taking Napata as its capital instead of Meroe.

Queen Amani Shakhto

Queen Amani Shakhto is one of the women who sat on the throne during the Meroetic era. The evidence for this is the fact that she had the title qore. Moreover, her pyramid is located in the Northern cemetery usually allocated for the kings and queens who actually ruled the kingdom. This queen has left many effects that show her greatness and power. Before presenting these effects, we need to answer one question: what was Queen Amani Shakhato’s relationship with Prince Akeenidad?

There are two possibilities for this relationship. First, she was his wife. This possibility is doubtable because Akeenidd never assumed the title of king; his titles were always below the title of king. In fact, Risiner said Amani Shakhato was the wife of King Amani Khabalon.

The second possibility is that Amani Shakhato was, in fact, the second wife of his father King Tretigas. This is logical because she had the title of Kadadi, a title possessed by royal women.

In this case, Amani Shakhato gained the legitimacy to the throne through becoming the guardian of her underage child. A good proof for this possibility is the drawing on her compartment's walls showing a young man crowning her (Mohamed Ibrahim Bakar, no date).

The Effects of Queen Amani Shakhato

Queen Amani Shakhato's pyramid is located in the Northern Cemetery of Bejrawia, number 6.

We all know that the Italian medical doctor Ferlini ransacked the pyramid, removed its treasures. Later on, its effects rested in the museums of Berlin and Munich. It is a well-established pyra-mid, with a burial temple on the Eastern side.

At the gate of temple, we see a number of inscriptions, in-cluding a pipe inside which her name and titles written. There are drawings showing Queen Amani Shakhto in military uniform wounding the neck of her enemies. Moreover, the title qore foun in a number of times connected with Amani Shakhyo, such as the one on a gravestone in Bejrawia pyramid 6. Excavators found the name of Amani Shakhato and Akeendad on an inscription in Al Kawa Temple, in Meroetic hieroglyphic writing.

Amani Shakhato's appearance with Akeendad repeated itself on a plate found in the floor of a church in Ebrim Castle. In this incident, she had the title of qore and Kadaki, while Akeendad the title of baqar.

Furthermore, Amani Shakhato appeared with a king in a castle in Wad Banga. Her name found in Meroetic hieroglyphic writing. In addition, a number of title, like Qore and Kadaki, found on a granite stone from Amun's temple in Meroeic writing.

As we have just shown, the effects of Amani Shakhato distrib-uted in many plates and sites, covering a wide area from Ebrim

in the North to Meroe in the South. This is an indication that she was a powerful and influencial queen. It is worth noting that Prince Akeendad accompanied her in many events and sites.

Proofs of Prosperity and Boom during the Era of Queen Amani Shakhato

According to Raisner, Queen Amani Shakhato ruled for a period of thirty years (45-15 B.C.). In the first twenty years, she ruled sharing power with her husband Amani Kabaln. Rejecting Raisner's theory, Hunter asserted that she ruled for only ten years namely 10-00 B.C.

Amani Shakhato's pyramid and its contents would indicate that during her era the kingdom was economically prosperous and booming. The pyramid considered the second biggest in the Northern Bejrawia cemetery. Buils on an area of 18:90 square meters, the pyramid contains effects showing prosperity and richness. In the year 1837, Ferlini the Italian found a treasure hidden in a secret place in the pyramid. Fairkota believed that Amani Shakhato had built the royal castle found in Wad Bangaa (Samia Bashair 2005)

The Meroetic Era from 671 to 335 B.C.

Queen Kandaka led a number of battles against the Roman raids on her lands. She convinced the Roman rulers that they would not be able to include Kush Kingdom in their empire. Kandaka was a far-sighted ruler who designed sound resistance plans against the enemy. For example, she reduced the rations for the Kush people until they defeated the Roman armies and forced them to submit.

Al Hamadab inscription includes an engraved drawing for Queen Kandaka Amani Renas. It recorded the victory the Meroetic forces had achieved against the Roman forces. The inscription started

by the protocol of the Queen Amani Renas, referring to her titles: Queen Renas, Mother of the King, the Guardian of the Chosen People.

As we mentioned earlier, Amani Shakhato was a highly influential queen who ruled the kingdom. Her daughter Amani Touri succeeded her in 12 B.C. Married to King Natakameni, Queen Touri led an unprecedented construction boom in Meroe Kingdom, covering many regions.

Together with the king, Queen Touri reinovated the buildings that Betronus Campaign destroyed in Napata, especially in Amun Temple in Barkal Mountain. She employed Egyptian engineers, craftsmen and clerks. She used both Egyptian and Meroetic signs in the official inscriptions, making it easy for the scientists to decode the signs of hieroglyphic language. Her name and titles found engraved on the Statute of the Scared Boat in Wad Banaga.



Picture number (2): ARoyal Woman during Napata Era

Active Role of Women during Napata Era: 380– 170 B.C.

Royal women during Napata era reached high positions and gained recognition and respect. They were not sitting idle in castles.

They played active roles in daily affairs and activities. Some of them occupied the position of Worshiper of God Amun in Karnk Temple during the Sudanese domination in Egypt and the 25th Dynasty. Examples of women who assumed such important position were Sheen, Bet and Amun Redes. Moreover, four sisters of King Anlamani assumed the position of air clay players in the four Amun

Temples: Barkal, Sanam Abu Doom, Kawa and Tabo.

Furthermore, Queen Bertar was the first Meroetic woman to rule on her own and to gain the title of Daughter of Raa. Other Meroetic women ruled on their own but did not gain that im-poortnat title. Examples are Queen Shenkadkhato, Queen Na-widamak, Queen Amani Renas, Queen Aman Shakhato, Queen Amani Touri, Queen Amani Khanshan and Queen Amani Khalika. In certain writings, the queen was refered to as Kandaka, a title used for the king's mother.

According to Samia Bahair (2005: 248- 249) these women were on equal grounds with the kings to the extent that they were buried in the royal cemetery in Northern Bejrawia. As from the third century B.C., royal women made great achievements and gained royal titles, such as qore, kadaki and kandaka.

During the first century B.C., royal women rose to stardom in the sky of Meroetic history. Three families shared the rule and the performance of religion rituals on equal gender basis. The first group consisted of King Tertigal, Queen Amani Renis and Prince Akendar. The second group consisted of Queen Amani Shakheet, Prince Akendar and Amani Khabla. The third group consisted of King Takamani, Kandaka Amani Nuri, Prince Areekakatani and Prince Areekatkur.

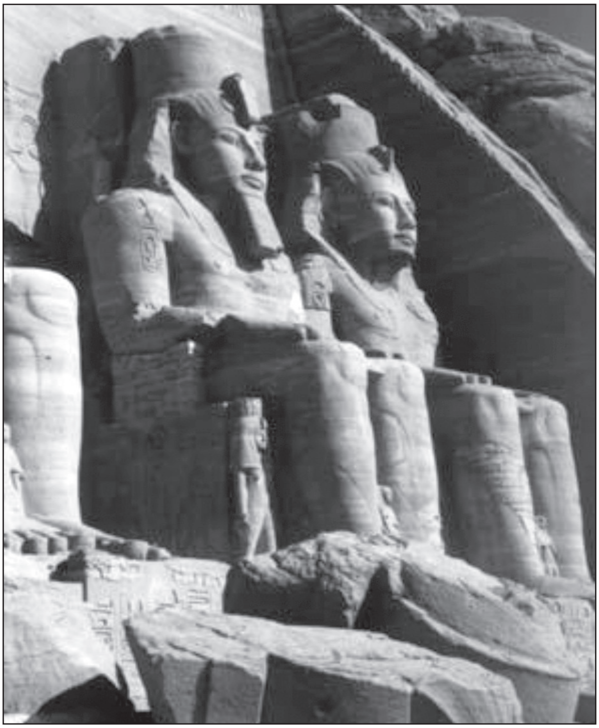
Weather at the beginning or at the end of Meroe Kingdom, royal women had played significant role in public life, especially the queen mother and queen wife. Social and religious traditions gave them the opportunity to be positive and effective. It is worth mentioning that in royal as well as public families the social sys-tem in Meroe built on the mother rather than the father (Omar Haj Al Zaki, 2005, 58- 59).

At the beginning of the second century B.C., Queen Sanad-

khenti (170- 160 B.C.) assumed the throne of the kingdom. At the compartment of her pyramid, you find the picture of a young person, thought to be her underage son. In this case, the queen was the guardian of her son's throne.

Among all women, they gave mothers a high and scared status. The queen mother was the first person to express happiness of the king's victories. King Avange conquered Egypt and returned to Kush or the Sudan, travelling by boats up the Nile. People on both sides of the river were cheering him by saying, "You are a strong king, victorious Avange. As a strong king, you are coming after opening the Northern side. You turn the oxses into female. Your mother is happy. Your father is happy. You are the king and the beloved of Tebes." King Tahraqa brought his mother from the Sudan to Egypt for attending his crowning. He wanted his mother to see him sit on the throne.

Picture number (3) : Effects of the Napata Kingdom



Mothers gained the most prestigious and honorable titles. Wives of kings refered to during the Napata King as ladies of Kush. This tradition continued for wives and mothers throughout the Meroetic Kingdom (Mnkhtar Ajuba, 2001, 36).

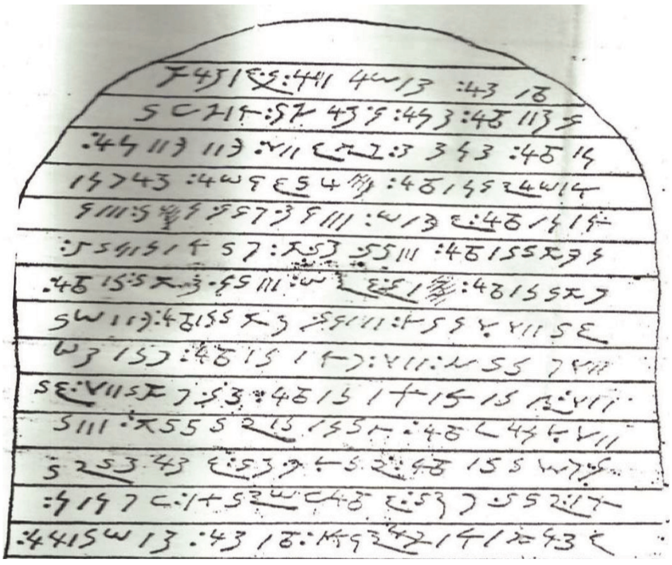
Reflections on Sudanese Women in Ancient Civilizations

Civilization includes arts, traditions, culture, forms of authority and ways of public life. Civilization is similar to culture. However, culture refers to a way of living, whether simple or complex.

The term civilization specifically refers to ways of life relating to complex economic, governmental and social systems. (International Arabic Encyclopedia, 1999).

Two of civilization's tools are education and writing. The Sudanese had known writing and its significance from ancient times. Northern Sudan came under Egyptian rule continuously for five centuries. The population highly influenced by Egypt's civilization, including exposure to Egyptian writings. Sons of the leaders sent to Egypt for education.

The Meroetic writing appeared at a later stage of the Meroetic state. The Meroetic language, nevertheless, was the medium of communication as back as the eight B.C., even before the establishment of the kingdom. Meroetic writing depends on phonetics and spelling. It borrowed its letters from the Egyptian language (picture number 4).



Picture number (4): Hierogrophical Writing

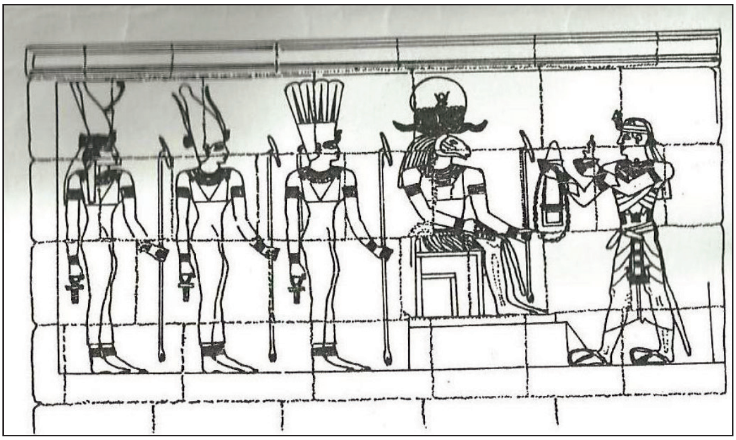
Having a look at picture (5) and (6), you would notice the status of women in power. She appeared carrying arms or siting on the throne surrounded by guards.

The pictures also testify that Meroetic women were healthy, beautiful and smart.



Picture number (5): A Kush Woman Carrying Arms

Picture number (6): Kush Royal Women in Power



As you see in picture number (7), women during Kush era used to wear the Sudanese dress known as Jarjar. Nubian women put on this Sudanese decent and loose costume to cover all the body. They also put on

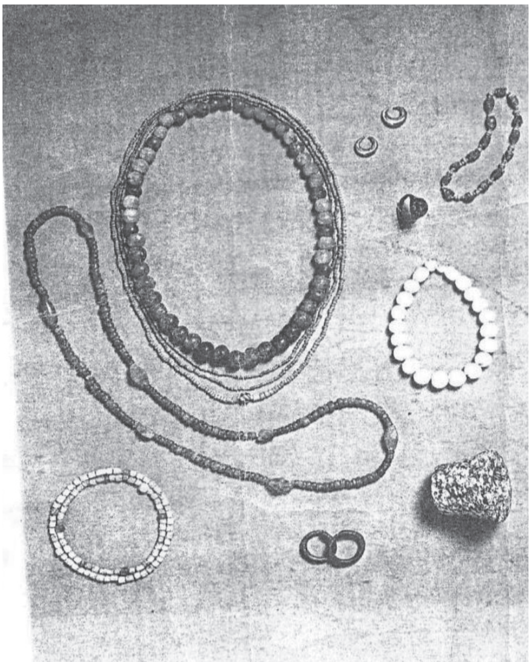
the balama to cover their face in the exception of the two eyes. Such way of dressing reached Omdurman in the 1950s when it became a trademark for Sudanese women. The picture would show that the material of the dress is silk, usually brought from India. Long lines and bright colors, no doubt, reflect the dominant culture of the society.



Picture number (7): Sudanese Decent Costume

In addition, picture number (8) shows the skills of Kush women in making accessories such as necklaces, earrings, rings and gawish. Thus, Sudanese women had given care and attention to accessories from early times, paving the road for late comers in the world of costumes and fashion. Kush women knew precious stones and selected the best for their own beauty. In fact, certain Roman instruments found in the King of Meroe, most probably imported by Queen Amani Shakhiti and Queen Taghreed.

Picture number (8): Kush Women's Innovation in Making Accessories



Chapter Two

Girls' Education from Sennar Sultanate to End of Mahdia Fur Sultanate: 1637– 1916

The history of the Fur Sultanate as an independent entity began in 1637, the year Suleiman Solong sat on the throne. Other kingdoms were somehow belonged to the Fur Sultanate such as Al Birgid, Al Tanjur, Al Burgo and Mima. These kingdoms paid taxes to the Fur Sultanate and offered obedience to its Sultan.

The Sultanate imposed its authority throughout the entity. The Sultan divided the Sultanate into four divisions, each division ruled by a deputy, called Magdoom, appointed by a royal decree.

The three Islamic kingdoms dominated the political and administrative scene of the Sudan from the sixteenth century to the first quarter of the twentieth century. The three kingdoms were similar in terms of their administration system in addition to social and cultural situations. The basic reference of the three kingdoms was, no doubt, Islam and Arabic language, despite the existence of diverse languages in various kingdoms and sheikhdoms. It is, therefore, logical to give this era one name: Funj Era (Ahmed Saad Masud, 2010, 4–5).

Women had always enjoyed high status among tribes adopting maternity system, such as Beja, Ababdah, Besharia, Nubia and Urtaim tribes in Kurdufan and Darfur.

This system paved the way for women to play various roles in the political life of their communities. Women in Darfur may participate in all roles in the exception of major wars. They participate, together with men, in religious occasions and reciting.

Sultan Husain had a sister called Aya Basi who gained important authority in the rule. The royal woman or first lady in the

castle had a say in public affairs and the Sultan listened to her as a favorable wife. Sisters, mothers and grandmothers of the Sultan, known as mayarim, also took decisions in public life.

There was no great attention given to women education. Women only knew how to read and write. In some of Darfur areas, old women memorized Quran in addition to the skill of reading and writing. This level of education women had to achieve before they received a marriage proposal.

According to Yahiya Ibrahim (1987, 209- 211), the sister of Sultan Husain paid great attention to building mosques in the Southern part of al Fasher.

Mandi, Daughter of Sultan Ajabnaa

Mandi was the daughter of Sultan Ajabnaa Ariya bin Sabil, the number thirteen Sultan of the Al Ama area, near the city of Dalanj.

The Sultanate included eight big areas, namely Al Natel, Karmati, Kakara, Tandia, Salara, Kalara, Hajar Al Sultan and Foos. Sultan Ajabnaa fought fierce battles leading his brave men.

Brave Mandi fought these battles against the British invaders, supporting the Al Ama horsemen. The brave princess was carrying her infant child on her back in the battlefield until the siege ended.

News reached Mandi from the battleground. The situation was critical as reinforcements needed urgently. Enemy forces controlled sources of water and surrounded Sultan Ajabna's equestrians. Mandi surrounded her body with belts, took the gun and headed towards the war zone. Some people tried to persuade her not to go, because the siege was very tide and the road full of dangers.

Princess Mandi got furious and shouted, "get out of my way.

This is not the time for words". Her eyes turned into red and she became like a boiling pot.

When people persisted in preventing her from leaving, Mandi raised a dry bamkin and smashed it on the ground, and said, "All of you give way". They let her go because smashing the bamdin (vase of pumbins) in their tradition meant the maximum level of anger, fury and determination.

Mandi hurried to the battle zone and joined the fighting forces, under the leadership of her brother Ajabnaa. She gave the fighters a strong psychological boost. They resumed fierce fighting, repulsing enemy from taking the land. The brave princess Mandi, together with the fighters defended the community and tribe.

Picture number (9): Darfur Women in Decent Costume



Kingdom of Tagali:

A woman with the title artiy was in charge of men gaining the throe of Tagali or losing it. An elite woman, artiy belonged to the highest families among the kings of Tagali. Having spiritual status, she was greater than the senior royal women in the Fur kingdom were.

According to Tagali customs, the artiy had the final say on who should rule or deposed. She kept the signs of sovereignty such

as the crown, the copper drum and the swords. She took her decisions after consulting the local sheikhs.

Before finally selecting the new ruler, artiy went to a cave in a far-away mountain for mediation and reflection. There, a she snake named mother of white sleeve consulted about the future and destiny of the tribe. A voice heard predicting the events under the new ruler, whether the tribe meet prosperity or depression, peace or war.

During his voyage to the Tagali Kingdom, Awlia Shalabi mentioned that upon his arrival at the top of Sendasi Mountain his hosts slaughtered seven camels, seven lambs, seven goats, seven cockerels and seven snakes. They all put their hands in the blood and painted the rock with it, in order the door of the cave open up. Then, they began raising questions to the hidden entity, and receiving answers. The voice coming from the cave, according to Shalabi was, “in clear Turkish language”.

It is worth mentioning here that the Tagali traditions urged them to consult the snake in important matters. This is an old and important Ethiopian tradition (Al Shater Busaili Abdelgalil, 2009, 139).

Funj Kingdom

The Funj kingdom started 910 and ended 1505. It rose at the ruins of two Christian kingdoms: Magra in North Sudan the capital of which was Dongla, and Alawa in Central Sudan the capital of which was Soba.

The Funj Kingdom established following an alliance between the leader of the Funj, Amara Dongus and the leader of the Arabs, Abdalla Jamaa. Putting an end to the two Christian kingdoms, the alliance established the Funj kingdom, also known as the Blue Kingdom and Sennar Kingdom.

The Sennar kingdom was a booming economic and trade cen-

ter, especially its capital Sennar. Trade caravans were coming from and going to Darfur, Cairo, India, Ethiopia, Barnu and Fe-zan. Trade activities conducted within the Sudan and with foreign countries, making huge profits to the Sultans and Shiekhs. Rev-enues also came from reasonable taxes paid by the sheikhdoms and citizens.

Sennar kingdom survived for a long period and was known be-yond the Islamic World. The kingdom, however, was not adopting a central system of government. According to Abdel Aziz Amin, "it was divided into a number of mini states or sectors. Each state had its chief named Mak or Shiekh. Internal affairs left for the chief to manage. An annual tax paid to the central government in Sennar. Each state had a local administration consisted of the Mak or Sheikh, soldiers, Imam and treasurer" (Ahmed Saad Masood, 2010, 3).

Transfer of Rule's Tradition during Sennar Kingdom

The Manuscript of Sennar History included the first detailed description of the transfer of rule during Kingdom:

The new king is married to an offspring of a woman entitled the daughter of sun eye. They carry the pride on a bed made of special wood, to the soldier's barrack. There, the two are stay inside for seven days. Then they take the Sultan out and transfer him to a place in a fertile soil. This tradition continued until the end of their rule.

Some of these traditions have survived to the next genera-tions. Desni recorded a crowning event of a Funj King in Fazugli in February 1944.

The king called Humaida Rajab Berair. Men came and took a white piece of cloth from a soldier. They used it as an umbrella to keep the sun away from the king. Other men carried the king

on their hands to the soldier's barrack, where he stayed until the evening. Then, they moved him to a special isolated residence. He shared the place with a virgin woman for seven days. At the end, he may choose her to be his wife or otherwise. The two kept under guard away from outside contacts. Only an old woman allowed staying inside the residence, to provide massage and perfumes for the two. Soldiers prepared food outside the residence and delivered it. The king not allowed exposing himself to the sun. Doing so would deny him the rule and subject him revenge (Al Shatir Busaili Abdelgalil, 2009, 136).

Picture number (10): A Woman from Funj Area



Scientific and Cultural Influences during Sennar Kingdom

Sennar or Funj era established intensive scientific and cultural links with the local kingdoms as well as with the outside world. Links made with Egypt, Hejaz, Iraq, Morocco and Wadai.

The Haj and trade between Sennar and Hejaz facilitated the expansion of Islamic call in the Sudan. The Sudanese pilgrims encouraged Hejaz scholars to travel to Sennar Kingdom, while many Sudanese pilgrims received knowledge from Mecca and Medina (Ahmed Saad Masood, 2010, 5).

Education and Scholars during Sennar Kingdom

Education during Sennar kingdom was built on two pillars. Firstly, the community, not the governments, took care of it. Secondly, its style assembled education in Egypt, Hejaz, Iraq and

Morocco, based on Islamic teachings and Arabic language.

Accepting influences from abroad, scholars in Sennar began to design their own educational ways and methods. The scholars became the center of the educational process; students came to them from different towns and countries. Scholars were keen to preach knowledge and encourage learners to be guided by it in their life.

There were many scholars during Sennar era, working in the kingdom's various cities and villages for more than three centuries. Let us give some examples of scholars and their educational focus and specialization. Most famous among Sennar scholars were sons of Jabir (Ahmed Saad Masood, 2010, 6).

The Sudanese poet Mehaira bint Aboud was one of the famous women in that particular historical era. She was the daughter of sheikh Aboud, sheikh of Sawarab Badia. She was engaged to her cousin Hassan, the equestrian killed by the Turkish. Using poetry, she instigated the Shaiqia to fight Ismail Pasha and his army. Some of Shaiqia were supporting confrontation, others supporting surrender.

Let me provide a briefing on the famous Mehaira of the Sudan. She was not a singer, as some sources Mentioned. In fact, she was the daughter of a tribal leader. As a fighting tribe at that time, the Shiqia used to seek the participation of women in the battles. The most beautiful girl carried on a camel at the front of the fighters. Beautifully dressed, the girl recited war poems in order to boost the fighters' morale.

The Shiqia had fighting women such as Adila, mother of King Othman Hamad Al Omarabi who fought the battle of the tribe's independence from Sennar authority in the 17th century. The Shaiqia fought a battle against Al Abdallab whom were led by Shiekh Al Amin Ajeeb in charge of collecting taxes from the Northern

tribes (Alia Shalabi October- November 1672).

Mihiara was the grandmother of Ibrahim Abud who ruled the Sudan from 1958 to 1964. His full name is Ibrahim Ahmed Al Bashair Ahmed Abud. His grandfather Ahmed is the full brother of Mihaira. The famous sons of Abud are Akud, Mohamed, Ahmed, Mohamed Kheir, Suliman, Al Atta and Kharashum. His daughters are Mehaira, Hind, Al Hamra, Al Zargaa and Rajab. His daughter Rjab had an institution for teaching Quran in Musawi Island. She financially sponsored the institution and paid the teachers and students. Mihaira died in Usli village near Korti and was buried there.

Women during Sennar Sultanate

Women played a political role, albeit lesser than that in Darfur. Sennar women engaged in trade. According to historical source, Fatima bint Salim possessed large property and slaves working in her commercial activities in India and Upper Nile. She insisted on having some sort of equality with men saying that she had rights similar to her husband.

Women in Sennar played a role in education. Ayisha bint Al Gaddal taught Quran in a religious institution near Jabal Awliaa. The famous sheikh Khojali bin Abdul Rahman studied in that institution known as Khalwa. In addition, Fatima bint Jabir was a famous woman who taught knowledge and religion, on equal footing with her brothers, sons of Jabir. In the family's mosque, Fatima taught twenty-four religious sheikhs.

Another women teacher was Zainab bnt Ahmed bin Eisa bin Bushara Al Ansari. She studied Islamic and Quran in the institution of her brother known as Ruwaq Al Sennaria. Then, she taught students at the institution of her father, North of Jazira, in addition answering certain religious questions known as fatwa. Zainab memorized Quran by heart. This is why her father included in his

will that her inheritance's share would equal that of her brother.

Women during Turkish Rule: 1821-1885

The Turkish Rule ended the tribal kingdoms and established a unified central system in the Sudan. Women gained high status, especially women of communities from Egypt, Turkey, Morocco, Syria, Armenia, Germany, Italy, Russia, Austria and Russia.

Sudan experienced Christian missionary institutions run by European Sisters. The Turkish Administration gave care to educating Sudanese women, especially liberated slave women. Khediev Ismail (1877) gave orders that old liberated slaves get married, younger ones enter educational institutions.

In some Khartoum homes, school for girls established, under the supervision of Egyptian teachers, teaching cooking and home management (Mukhtar Ibrahim Ajuba, 2002, 151).

Women involved themselves in Sufism. The scholar Abu Delaig delegated his daughter Ayisha to teach and manage the Khalwa's affairs, even though he had a son.

Magadheeb Sufi Sect were active in teaching women Quran. Some of them memorized Quran by heart and some were knowledgeable in religion. The educationalist Rifaa Al Tahatawi saw for himself two Quranic schools under the supervision of Amuna bint Abud.

Mohamed Ali Pasha's Campaign to the Sudan

The youngest son of Mohamed Ali, Ismail, led the campaign. High religious scholars accompanied the campaign such as Judge Mohamed Ali Al Asuti, Sayyid Ahmed Al Afandi, Malki Mufti and Sayyid Ahmed Al Bagali, Shafi Mufti. The scholars aimed at explaining the campaign's objectives and guiding the people. The

scholars' composition took into consideration that the majority of Northern Sudan belonged to the Maliki Doctrine, while some be-longed to the Shafie Doctrine, or Hanafi Doctrine. The campaign focused on restoring order, boosting relations between the Nile Valley's North and South and on getting rid of the Mamluks.

Egypt had to restore order and stop fighting among local lead-ers. Economic depression in the Sudan led to an increase in banditry and disturbance of normal life. Egypt also wanted to secure its borders from the danger of the Mmliuks.

Shaiqia resisted the campaign and refused to give up their arms. In one battle, Mihaira the daughter of Shaiqia's chief taken prisoner of war. The Egyptian commander treated her with high respect and returned her to her father. Her father stopped the war and proposed reconciliation because the Egyptian commander maintained the honor of his daughter.

The campaign left Shaiqia to Merafab where Mak Nimir, King of Shendi came to Berber and surrendered to the Egyptian rule. Nimir facilitated the march of the campaign and frustrated the ef-forts of King Masaad to resist it.

Masaad failed in receiving the support of King Shawish and his Shaiqia fighters who joined the campaign (Al Shater Bnsaili Abdel-galeel, 2009, 154).

Education during Turkish- Egyptian Era: 1821- 1884

In the year 1821, the Funj, the first Islamic Kingdom in the Sudan ended. New era started and Khartoum became the capital of the country. According to Naum Shangair, Mohamed Ali Pasha invaded the Sudan to achieve the following objectives:

1. Control the famous gold mines

2. Expand Egyptian trade and increase revenues from Sudanese trade.

3. Supply his army with strong soldiers

4. Discover the Nile source for benefit of knowledge and agriculture (Ahmed Saad Masud, 2010, 13).

Mohamed Ali Pasha directly supervised education in the Sudan during the period 1821-1848. He gave attention to the Islamic religious education that had existed before the invasion. He did not reform or promote it, however. Mohamed Ali encouraged the Sudanese to go to Egypt and study at Al Azhar. Many Egyptian scholars began to pay visits to the Sudan, causing an increase in religious education.

During the rule of Mohamed Ali Pasha, no formal school built in the Sudan. In Egypt, he established a modern system of education by establishing schools for engineering, medicine, pharmacology, crafts, midwives, mining, accounting, fine arts, agriculture and veterinary.

Thus, he left education in the Sudan for the religious trends, focusing on reforming the economy. This is why he sent Egyptian skillful workers to train the people in the Sudan in agricultural works. He sent six students from the Sudan to study in the institutes he had established in Cairo. They received training at the Agricultural Authority & the Languages School, returned to the Sudan and got employment in the government.

The first formal school opened during the period of Abbas Pasha the First, 1848-1854. Built on the Egyptian primary system, the school targeted the Turkish who settled in the Sudan, rather than meeting Sudanese needs.

Shiekh Rifaa Rafi Al Tahtawi was the first director of the school, which did not survive for long. According to Makki Shebaika, Abbas Pasha was not interested in spreading education in the Sudan. He was mainly aiming at insulting Rifaa Al Tahtawi and other scholars by sending them away to the Sudan.

Egyptian teachers taught in the school in addition to its director Shiekh Rifaa. However, it made no impact on the local community because it survived for only one year: 1853- 1954. No formal school was established until the era of Khediv Ismail: 1863- 1879. This Khediv made major educational reforms in Egypt and the Sudan. During his era, five primary schools opened, Khartoum, Berber, Dongola, Kordufan and Kassala. Two schools opened in later years (Ahmed Saad Masud, 2010, 14- 15).

Women Conditions during the Turkish Rule

Women passed through difficult conditions under the Turkish Rule due to oppressive rulers and high taxes. In addition, women fell victims to slavery raids in the South and the Nuba Mountains. Some Northern Sudanese participated in slavery against their will. Others chose to join the slave trade seeking to achieve financial profits.

A European eyewitness saw a group of women in Wad Medani celebrating the safe return of their husbands from slave raids. Slave women suffered a lot, especially from the Europeans, more than from the Turkish or the Sudanese.

Professor Hurreiz identified two types of cultures in the Sudan: an Arab culture bias towards the father, and an African Sudanese culture bias towards the mother.

Certain scholars, however, believe that the Arab's culture itself came under foreign influences, causing degradation of women

such as during the Turkish era. Dr. Jafaar Mirghani, for example, argued that women in the Sudan and the Red Sea Basin assumed high status throughout historical eras. Ancient Arabic culture gave women high status and distinguished roles. The Islamic societies came under the influence of cultures that had lower respect for women such as Persian, Indian and Greek. Dr. Abdalla Al Tayib argued that women assumed high status in ancient Arabic poetry. According to Jafaar Mirghani, the Turkish rule undertook certain social policies that caused the lower status of Sudanese women, especially in urban areas.

Let us test such hypothesis by focusing on women education during the Turkish rule. It is worth referring the existing traditions, economic situation and legislations affecting women during that particular era (Rabah Al Sadig, 2011).

Women Education during Turkish Rule

Prior to the Turkish rule, the Sudan only knew religious education and institutions. That type of education continued during the reign of Mohamed Ali Pasha who supported local scholars and culture. He wanted to reconcile with Sudanese way of life and with most of his illiterate administrators.

The Turkish rule opened only one school for girls in 1853. It survived for one year, only serving girls from Turkish and Egyptian communities, because Sudanese folks got suspicious of foreign education. In 1863, the Turkish rule opened five schools for boys. No schools for girls opened throughout the Turkish era. In Khartoum, Egyptian women ran “schools” for home skills such as cooking and embroidery. Together a with midwife school, such institutions aimed at continual training in existing professions, not academic and knowledge education offered. Thus, the Turkish rule led to the decrease in girls’ education when it seized to exist in the cities.

In rural areas, the Sufi orders maintained the religious education and spiritual promotion of the society. Educated women played a role in such activities throughout the Turkish era.

Let me narrate the story of Sheikh Ahmed Wad Bader, also known as Obaid Wad Raya and his mother. Raya was the daughter of Abu Zaid and her mother called Azla. She belonged to a religious family, which had strong ties with religious institutions such as the Maseed of Shiekh Hassan Wad Husuna. Raya had a strong personality to the extent that her son named after her, Obaid Son of Raya. Obaid himself said: my mother was my Shiekh because she taught me Quran.

Despite this, Obaid Wad Raya made certain remarks about women based on women's relationship to men, rather than on women as independent human beings. He said, an Ideal woman should dress decently, lower her voice, refrain from confronting men and maintain obedience & silence.

It seems that he was under the influence of two contradicting trends. Firstly, the Turkish trend governed by rules of Hareem or control of women. Secondly, his own environment which gave special role for women. According to narrators, one woman asked him to advise her on how women should behave in the society. He gave her an answer based on his remarks concerning low voice, decent dress and no confrontation with men. The woman said to him, had your mother been like what you described, would she be able to cancel the name of your father and pave the way for you to be called Son of Raya.

In Kordufan, there was Badawi Abu Safia who died in 1841. He established a number of Quran schools or Khalwa for women, where his seven daughters learnt Quran and taught it. His daughter Zainab was an excellent teacher. Zabalia killed her as she was holding the Quran in her hand. That was a political as-

sassination because her father resisted Zabalia when they entered Kurdofan.

In East Sudan, women played a positive role in religious education. Many of these women were members of Al Mirghania Sufi Sect. Sharifa Mariam Al Mirghania daughter of Sayyid Hashim Al Mirghani ran many Quran schools in different parts of the Eastern Region. Acording to Al Tayib, both boys and girls attended Quranic lessons taught by female teachers. The local residents respected these teachers a lot and gave them high status titles such as Shiekha and Lady. Was that due to the absence of Turkish modernization in that part of the land?

Al Sammania Sufi Sect, in central Sudan, allowed women to attend council sessions and religious circles. Many women taught Quran such as Amona bint Abud in the suburban of Shendi. In Shirkaila area, two women, by the names Aisha and Amina, ran a mosque for teaching Quran.

In his book Manahij Al Albab, Al Tahtawi provided details on the educational role of Amona bint Abud, sister of Mihaira bint Abud. Amona lived in Wadi Bushara South West of Shendi. She established two schools for teaching Quran, one for boys, the other for girls. She refused to take any money from her husband for fear that his money was not pure enough for her schools. In fact, her husband, Mohamed Aga Al Izairiq, was a military officer in the Turkish army.

At first glance, we find contradiction in the roles of the two sisters: Mihaira resisted the Turkish whom Amona married an officer in their army. The second glance may decode the contradiction: Shaiqia first fought the invaders but later reconciled with them. Probably the husband of Amona was a resistance fighter in Korti, the same battle in which Mihaira participated. In any case, Amona was keen that she would not spend Turkish money on running her

religious activities.

Al Tayib Mohamed Al Tayib, a folklore researcher, read Al Tahtawi's narration on Amona and went on a journey to document her role and to fill a gap in our female historical records. He found that Amona established large educational institutions in her area. People named many places after her name such as Amona Village, Amona Island and Amona Graveyard. Usually, graveyards given the name of the most pious person buried in them. Women had high status in that area. Amona was a pious woman who lived simple life. She met men only from behind curtains, was she influenced by Hareem culture?

In Jaalieen area, there was a famous woman called Shiekha Fatima bint Asad. She was good in memorizing Quran and Islamic teachings to the extent that scholars travelled to meet her. The village where she lived now called Fatama bint Asad.

Thus, in the nineteenth century Sudanese women engaged in education beyond the Turkish umbrella and cities. Religious education was available for women. The general trend then was the enrollment of women in Sufi orders and activities (Rabah Al Sadiq Al Mahdi, 2011)

Al Mahdia Era: 1881-1898

Jahdia Concept:

The appearance of the Mahdi and his ideal state is deeply rooted in Islamic history. According to Abu Saleem, the concept represented resistance to oppression, reaching absolute justice and final destruction of the enemy. The concept is a pillar of Shia creed.

In the Sudan, people were ready for the revival of Islam and an end to the hated Turkish rule. Mahdia was a response to people's feelings and conditions, following unjust European domination. They supported the Mahdi because of his charisma and religious virtues.

Mohamed Ahmed Al Mahdi toured the country, focusing on the West and Blue Nile where the economy depended on slavery. He reached people's hearts and touched feelings of anger and despair, caused by the Europeans and their collaborators. The Mahdi had to restore to radical change and violence in order to improve the local situation.

More research needed on the Mahida that takes in consideration the local environment, away from the misinformation by some European writers. Mahdi did not want to serve relations between the two sides of the Nile Valley. He wanted to liberate Islam land from European influence (Al Shater Busiali Abdelgaleel, 2009, 221).

The poet Al Husain bin Ali praised Imam Al Mahdi, highlighting his wisdom, intelligence and excellent way in running the country's affairs. Below is an English translation for one of Al Husain bin Ali's poems in appreciation of Imam Al Mahdi:

The sun rose from beyond our world

The moon clearly appeared,

The sun got excited upon seeing the moon,

She covered her face with a scarf.

Imam Al Mahdi is the guide of the guides,

His crown full of precious stones

He represents pride.

Failure on who shy away from your face,

Shame on those who go to open an evil door,

Those behind the corner are good for nothing,

They simply spread poison no more.

They run to reach castles and false hopes,

Thank God, your lights come our way and flash,

No more instruments for fun heard,

Enough for birds that sing on this and that branch.

Education during Mahdia:

Imam Mahdi's major goal was to establish a religious society very different from the one during the Turkish rule. He wanted to follow the model the Prophet Mohamed initiated, away from injustice and shortcomings of modernization. According to Ahmed Saad (2010-15-16), the Mahdia ruled the political and administrative institutions by religious principles, rejecting the separation of the state from religion.

Girls' Education during Mahdia:

Mahdia allowed women to engage in Quran teaching and learning. One of Mahdi's wives taught women Quran, Prophet's sayings, grammar and Al Mahdi's Doctrine or Ratib. They used to organize a graduation ceremony on Wednesday during which traditional food served.

During the reign of Khalifa Abdalla Al Taishi, Quran teaching continued to boom and expand. Upon the end of Al Taishi's reign, Salateen Basha enrolled daughters of Mahdia princes in the Missionary Schools. Families took them out of school be-

cause they feared missions would turn Muslim girls into Christians (Yahya Ibrahim, 1987, 339).

The seven daughters of Abu Safia, who were active in Kurdofan during the Turkish rule, continued their religious education in the Mahdia. Nafesa bint Yusif Suleiman taught in a Khalwa, taking care of it educationally, administratively and financially. Nafesa was very knowledgeable, thanks to the education given to her by Shaika Khadija, one of Mahdi's wives. Other women played a role in religious education such as Shiakha bint Atta, Khadija bint Al Azhari, Shaikha Khadija bint Abdel Rahim (Mukhtar Ajuba, 51)

Mahdi's Perception of Women:

Imam Al Mahdi formed in his mind a bright image for women. Mohamed Ibrahim Abu Salim published collections of Mahdi's writings. Mahdi wrote to women in affectionate language and expressed care for their affairs.

Before declaring the call, Mahdi wrote a letter to a number of his followers including a woman. He put her name on top of the list by refereeing to her a "our beloved in Allah Haja Amina". He wrote a letter to his faithful and dear followers in which he gave special consideration to Haja Zainab bint Al Shiekh Salih. In the letter, Mahdi expressed closeness, appreciation and kindness.

It is worth mentioning the story of the woman who appeared twice in one of his letters by the name Hudum bint Doleep. He referred to her as the woman who took care of Abdel Al Hadi Al Zain's orphans whom we had to cater for. In fact, Abdel Al Hadi belonged to Al Dawaleep who resisted Al Mahdi and fought his forces in the battle of Gadder in May 1882. Abdel Al Hadi was the first man killed in that battle from the Dawaleep side. Later on, Al Mahdi sent a letter to the head of Dawaleep; Indris bin Mohamed Wad Duleep, asking him to marry Hudum to Khaleefa Al Dirdiri Mohamed Duleep. Al Mahdi wrote, "Let our beloved Hudum get

married. She will see the blessing of religion, join our belonging and remember the days of Allah".

No doubt, women were mentioned in many of Al Mahdi's letters. This shows he treated women on equal footing with men in terms of their human value. In addition, he destroyed the idea that girls could be buried. One woman saw Al Mahdi in a hurry because his wife was having a baby. The woman said to him: no need to reach home quickly because the baby was a girl. He replied: "what is wrong with the girl. She gives birth to brave men from her belly. She attracted him from his tribe. My Allah gives me one hundred daughters so that I redeem tribes with them".

During his councils, Al Mahdi used to narrate stories showing the human side of women and their roles. He referred to Abdullah bin Al Zubair when Yazeed threatened him. Al Mahdi said, "he consulted with his mother. She said to him go ahead with your goal. Do not fall in the hands of ignorant from Umayyaads. He kissed her hands in appreciation of her steadiness on the right".

When asking for help, Al Mahdi would direct his correspondence to men as well as to women. One of his relatives was in need of help. In his letter, Al Mahdi wrote, "we are sending you this note to draw the attention of men and women, all of them. No one should refuse to give, few or many".

Mahdi's Writing to Women:

Mahdi showed great care for detailed affairs of the citizens, especially women. He wrote letters to women comforting them following the death of their husbands or sons.

The first example was the letter he wrote to Zaina bint Al Shiekh Saleh. He mentioned that her letter to him arrived and he thanked her for sending it. He praised her for being patient following the

death of her husband. He gave her the permission to visit him on condition that the roads were safe. In his letter, he mentioned that he was sending her an amount of money.

The second example was a letter he sent to Fatima Harun. He comforted her on the death of her husband. He also comforted Fatima's daughters on the death of their father. He told them that it was up to them to stay where they were or immigrate to meet him. He told Fatima that the matter of her marriage was up to her to decide.

Educated Women and Teachers during Mahdia:

I have not come across a source listing names of teacher women during Mahdia. The book entitled Al Maseed has a chap-ter on women and Quran teaching.

A good example was Um Kalthum bint Al Shiekh Al Qurashi sister of Nima wife of Al Mahdi. Those two women were daugh-ters of Al Mahdi's teacher. Al Mahdi was fond of Um Khalthum's knowledge.

Um Kalthum was a guide for women in her father's religious school and promoted herself to the position of shiekha. She paid allegiance to Imam Al Mahdi and returned home where she taught Quran and raised people's awareness against harmful traditions. She died in Tayibat Al Shiekh Al Qurashi. She was a reference in Mahdia literature. She taught girls and boys. Following expansion of boys' education, she specialized in teaching girls and became famous in Halwen and beyond. She increased the numbers of religious schools and residences to meet the demand from girls coming to her from all parts of Al Jezira.

Another important teacher during Mahdia was Sheikha Mariam bint Haj Atwa in Al Damar. She taught Quran, copied the Quran

and reproduced the Doctrine of Al Mahdi. Famous among women teachers in Omdurman was Shiekha Khadija and her mother Fatima Um Al Nasur Abu Rahala (Rabah Al Sadiq Al Mahdi, 2011).

Reviewing women education in Omdurman during Mahdia, I came across two points of view.

The first point of view, women allowed education in the houses of Imam Mahdi and the Khulafa or Successors. Women given limited religious education in addition to the Mahdi Doctrine. There was no considerable care given to theoretical education. The focus was on practical education such as the implementation of daily practices, namely prayers and reading Mahdi's Doctrine.

The second point of view, Mahdia gave attention to girl's education in Omdurman. We can argue that education moved from the rural areas to centers especially to Omdurman. This was a considerable change from the pre-Mahdia era, when education was away from political capitals. Mahdi's successor or Khalifa Al Tashi brought scholars to Omdurman. The number of religious schools or Khalawi in Omdurman reached hundreds; fifty of them survived until the 1940s.

Despite the focus on military activities, education boomed and expanded. Soldiers committed to memorizing Qwan. According to Hassan Najela, the elderly of Kababeesh tribe were more educated than their sons and grandsons. That was because the elderly received education as they were staying in Omdurman, while the younger generations received no education as they lived in the rural areas during the Condominium Rule.

As we mentioned above, women teachers taught in religious schools outside the houses of Al Mahdi and his deputies. In addition, some female teachers visited houses in the city to teach women. Thus, education for women in Omdurman not confined to the families of Mahdi and his deputies. It is difficult to argue that

education during Mahdia was an ignored affair.

Salateen Pasha mentioned that sheikhs used to dedicate Quran verses and sayings to boys and girls in a small office near the mosque. Other sources reported that Khalifaa Ali Wad Hulu was in charge of educating women at Al Mahdi home.

Religious schools or Khalwawi for women in Omdurman had certain style and process. Shaikha Khadija bint Al Faki had a Khalwa in Omdurman where a reciter assisted her. Education depended on memorizing and composing lessons. On Wednesdays, they organized a Shurafa or graduation ceremony. After eating food, female students gently touched the head of the graduate. Girls put on long dresses similar to the Ansar costume known Ala Allah. Lessons organized in two sessions, morning session and evening session.

Famous Women during Mahdia

Rabiha Al Kinania was a good example of steadfast women who played important military roles in support of Mahdi battles.

She knew that the enemy army plan to march towards Mahdi's forces. She decided to convey the information to the Mahdi at the right time. She ran for a whole day until she reached Mahdi's location. Her feet covered with wounds and blood. He took her information seriously and immediately prepared his counter attack. When enemy soldiers arrived, he took them by surprise and defeated them, thanks to the intelligence of Rabiha.

As mentioned above, many famous teachers played significant role in Omdurman during Mahdia. Famous among them were Khadija bint Al Faki Ali and her mother Fatima Um Al Nasur bint Abu Rahalah. Khadija bint Abdelraheem Wad Abu Safia taught in Omdurman and among her students was the first inspector for girls' education, Madina Abdalla. Shaikha Mimuna taught An-

sar women Quran, Prophet Sayings and Mahdi's Doctrine. Um Salma, the daughter of Imam Mahdi, was famous in teaching women Quran and in utilizing Quran in curing illnesses (Rabah Al Sadiq Al Mahdi, 2011).

Girls' Missionary Schools

Picture number (11): Sisters in Christian Costumes



Missionaries initiated girls' education in the Sudan as early as the beginning of the 20th century. They dominated girls' education above basic level for a long time.

The Italian Catholic Mission opened the first secondary school in the country in 1900, twenty years before the first government school opened. The missionary school had two branches: one in Omdurman known as Saint Ann for Girls, the other in Khartoum known as Saint Josephe for Girls. In 1902, the third missionary school for girls opened.

The three schools came under the supervision of Bishop Gobine, leader of missionary movement in the Sudan. In 1904, the missionary schools enrolled eight girls, sixty-three of them Muslims.

The number of girls in schools increased. The Bishop decided to expand and initiate intermediate education. He bought one fedan of land in Khartoum in the current place of Khartoum Unity for Girls' Secondary School. He moved Khartoum missionary school

to the new site and added to it intermediate classes.

Demand was increasing further because similar schools not existing. The Bishop thought of more expansion. He bought a big piece of land around the existing school. In 1928, the Society for Christian Churches used the land in accommodating Unity High Secondary School for Girls.

In 1924, enrollment in missionary schools reached 300 students in Khartoum and 140 students in Omdurman, most of them Sudanese nationals. Unlike government schools, missionary schools taught home economy and public health as well as English language. This policy attracted members of the middle class especially in cities and urban centers.

All missionary schools followed a Christian way of values & thinking and utilized political tools. In implementation of policies, nevertheless, they showed high degree of religious sensitivity and refrained from harming the creed of Muslims.

The government and citizens accepted the missionary schools and considered them as pioneers in education in general and girls' education in particular (Education Development in the Sudan, 1983, 108-109).

Schools established by the Coptic societies, in Atbara, Khartoum North and Karima, did not enroll Sudanese students until 1931. Adopting the Egyptian curriculum, Coptic schools did not provide skills necessary for government employment and therefore did not attract Sudanese parents.

However, Sudanese students began to enroll in Coptic school as from 1932, following an acceptance from the government. In 1936, Coptic schools opened in Obied, Port Sudan and Omdurman, raising the total number to seven schools. The number of students reached 1737 boys and girls, 345 of them Sudanese

citizens.

The period 1935-1946 witnessed an increase in the number of Sudanese students in the schools run by the communities in the North, missions, Coptic societies and Egyptian government.

Table: Number of Students at Missionary and Community Schools in the Sudan

Year	Boys	Girls	Total	Sudanese
1933	2005	1966	3791	1340
1935	2793	2288	5081	1579
1936	3152	2195	5347	2200
1937	3732	2478	6210	2092
1938	4397	2622	7019	3345
1946	8707	3560	12267	8700

Source: Mahmood Abdalla Burat, 1970, 33-34

The increase in 1933, reached 33% in 1946 reached 41% respectively (Abdalla Mahmood Burat, 1970, 32-33).

Chapter Three

Girls' Education during the Condominium Rule

Education during the Condominium Rule 1889-1956:

Following the downfall of the Mahdia Era, the British assumed power and raised their flag together with the Egyptian flag. The British dominated the dual system; the Egyptians possessed minimum power in the rule of the Sudan. Lord Kromer, the British Commissioner in Egypt, made it clear that the administration of the Sudan should be in the British hands, cutting the link between the Sudan and the Turkish sovereignty.

As per the agreement signed between the two governments in 1898, Lord Kitchener appointed as the first Governor General of the Sudan. In the same year, he went on a vacation to Britain where he made a plea for the British people to donate money for establishing an educational institution in memory of Gordon Pasha.

In his plea, Kitchener mentioned the nature of education appropriate for the Sudan and specified students targeted. He said we need to have a systematic plan. Let us begin by educating sons of tribal leaders, heads of regions, sheikhs and dignitaries of villages. These are ready to learn and benefit from education. In the first step, we concentrate on primary subjects such as reading, writing, geography and English language. In the second step, we introduce a higher curriculum that includes industrial education, appropriate for the upper part of the Nile Valley. Senior teachers selected from the British and the college under the supervision of the Governor General.

Gordon Memorial College's building completed in 1903. At the beginning, it was an intermediate school, including primary schools in Omdurman (Ahmed Saad Masud, 2010, 21).

Banuna bint Al Mak Nimir

The Sudanese people resisted the colonial rule. Sudanese women participated in the fight against colonialism. Banaua bint Al Mak Nimir was among Sudanese women who encouraged men to keep up the fight.

Al Mak Nimir was the chief of Jalieen tribe in Shendi and Mata-ma regions. He had a famous historical act with Ismail, son of Mohamed Ali Pasha. His daughter Banuna was a good poet. She made a poem for her brave brother Amara, who died peacefully on his bed. His sister wished that her brother would die in the battlefield and she would see him covered with blood. Below is an English translation for some parts of Banuna's famous poem.

He is not very thin, not very fat,

Son of the King and rider of difficult horses,

His sword cut heads.

That death I do not like at all,

Our voice low in weeping.

I wanted a bloody death for you,

Dead people all over the place,

Dust covering the battlefield,

Your sword making strong sounds.

I will be the first of all to come to you,

Will fight on, if the others run away,

You are the brave lion of Bisha,

Killer of strong and active goats.

Your head's cover a strong helmet,

Your shield shines in the battlefield,

The smith amazed to see your sword.

The strongest man cannot ride your horse,

My brother is a dose of poison,

Protector of dear girls of Jaal,

Not afraid of too many soldiers,

He fights them all,

Covering saddle of horses with hot blood.

Girls' Education during the Condominium Rule: 1900-1955:

Education during the Condominium aimed at training cadres for government. Therefore, girls' education did not find adequate attention. Egyptian and Christians in cities enrolled their daughters in schools. Foreign missionaries gave attention to girls' education. Few Sudanese allowed their daughters to enroll in missionary schools.

In the year 1906, girls' education given considerable care. A number of Egyptian and Sudanese parents submitted a memorandum for the government asking for the establishment of schools for girls. James Curry suggested that the government should not shoulder such responsibility. This stand was reviewed when an Egyptian newspaper published an article claiming that missionary schools in Khartoum spreading Christianity among Muslim girls. To calm the fears of the Sudanese, the first class for girls' education was opened in Khartoum Primary School for Boys.

Missionary Churches' Association in Khartoum resisted this decision. Opening a government school for girls would affect the English Missionary School in Khartoum. Sudanese girls would withdraw from the school and it would be redundant. Wingate told Kromer that the Churches' Association had become angry to learn the government's plan to establish a government school for girls. A compromise solution reached between the government and the missionaries. The two classes opened for girl education closed. Babikir Badri finally allowed establishing a school for girls.

During that period, only five schools for girls were established. They were in Rifa'a, Kamleen, Merwe, Dongla and Al Obied. (Mo-

hamed Omer Beshir, 1983, 100-101).

In the year 1911, Rifa'a Primary School opened. The first step in national girls' education, the school's students reached fifty-nine students.



Picture number (12): Shiekh Babikir Badri, Pioneer of Girls' Education in the Sudan

Opening Girls' School in Rifa'a:

Babikir Badri narrated the events of the school he opened and managed. He said: in response to the wish of Mr. Curry, I rented a house near my house for thirty-five piasters and a woman to bring water to the female students for fifteen piasters. I selected a woman from the inhabitants of Rifa'a, called Bint Al Makawi and gave her one pound a month and fifty piasters a year. She took the money as the capital for the materials of the products like embroideries and traditional caps.

Badri added: I opened the school with seventeen girls, nine of them from my own household, the rest from the inhabitants of Rifa'a. I taught them Arabic, mathematics, Quran and religion. I began teaching them alphabets. I taught them the first batch of alphabets. When I moved to the second half, I realized that they had completely forgotten the first batch.

Shouting at a girl, caused her to weep for half an hour. They had no experience in holding a pen or chalks. I used to hold the hand of a girl and write with it. I did not smell her perfume, nor felt the softness of her hand. I used to talk to the girls using the

linguistic rules for talking to a boy.

I did my best to be creative in teaching alphabets. I referred to my new exercise book and rearranged my lessons. For example, I selected six letters, making a word out of them. Then, I rearranged the same letter to make another word and so on. I utilized the phonetics of the Arabic Language refraining from asking about the meaning of words (Babikir Badri, Second Part, No date, 64)

Opening Al Ahfad in Rifa'a:

Babikir Badri narrated the events of Al Ahfad opening in Rifa'a. He said, on 1 April 1930, I opened Al Ahfad School in a room of four by five meters in my house in Rifa'a. The first batch consisted of eight students, from the sons of my daughters and sons. Among them was Obaid Abdel Noor who was a member of the family. His father was my student and his mother was the daughter of my brother.

Some of the persons I had taught in Rifa'a insisted that I enroll their sons. So, I agreed to enroll in the first half of the year nine students from Rifa'a and four students from outside the city: Mohamed Badri, Omar Mustafa Nadi, Fuad Ali Baderldeen, Ibrahim Magdoub, Awad Yusif Shareef, Kamal Ibrahim Badri, Nour Al Daim Al Abas, (for free), Yusif Obaid Abdelnur, Ali Abdelmajeed Ali Taha, Alsafig Ahmed Badri and Salah Mohamed Malik. Those not living in hostels were nine: Ahmed Mohamed Hamid, Mahmoud Alarabi, Osman Aljali, Osman Mohamed, Yasin Ali Jali, Hassan Ahmed Jali, Kamil Alimam Shareef, Almubarak Mohamed Said Mohamed Khier, Alhadi Haj Makki, Mohamed Mohamed Alkhier Abderlateef and Mohamed Omer Abdelateef.

The teachers were Ibrahim Idris, Salim Alamin Abdelraheem and Mohamed Gaili. Ibrahim Idris was the only one who continued with me up to present day. I built a small guesthouse

with three verandas. Each veranda became a classroom and the guesthouse became a classroom.

Badri went on to say: after teaching for around two months, Mr. Luong, the inspector of Rifa'a asked me to present the official permit for opening the school. I had no permit. I did not know that I had to have one, although I had spent ten years as an education inspector. What was the reason for such ignorance? Was it because of the carelessness of the nationals or because they excluded us from the education policy including such basics. The law specified the year 1927 for the non-government or civil school. Mr. Lourg said to me: had another person opened a school without a permit, I would have sent him to court and immediately close the school. You have a special status in education. I thanked him and filed an application. The permit reached me in a record time and work continued up to the present day.

The permit sent to the Director of the Blue Nile through Mr. Lourg, who sent it to the education director. The permit reads like this, Sheikh Babikir Badri, Rifa'a. Please be informed that the education secretary, on behalf of the governor general of the Sudan, approved that you open a primary school in Rifa'a. Signed director of the Blue Nile, 27 May 1930.

On 19 June 1930, I received a letter from the education authorities, accompanied with the law of the non-government education and two formats. They asked for providing them with annual number of students, to reach them by first of December each year (Babikir Badri, Third Part, 78).

Moving Al Ahfad to Omdurman:

Following the building's innovation, I opened the primary school in Omdurman, Babikir Badri said. Three batches were from Omdurman while the fourth batch transferred from Rifa'a. The nine students from Rifa'a accommodated in a hostel in one of my houses under the supervision of my daughter Sarah. The number of teachers rose.

In addition to Ibrahim Idris, and myself, Yusif Badri and Ibrahim Qasim, who graduated from Gordon College in 1932, joined the teaching staff. Also joining the staff were Ahmed Omar Alshaiekh, Abdelrahim Nimir, Abdelbagi Ibrahim Mihaisi, Malik Ibrahim, Abdallah Babiker and Abdelsalam Alkhidir. Ibrahim Qasim received the highest salary, two pounds. He was from a rich family, but he volunteered to assist me. The rest of them including Yusuf Badri received no salary. The limit of the salary was no more than one and a half pound.

Finding teachers for such low salary was due to the strike of the college students at the end of 1930. The new law reduced the salary of the College graduate to five and a half pounds from eight pounds. In addition, the government refrained from employing them for more than five and half pounds (Babikir Badri, Third Part, 82)

The Primary Schools:



The education of girls at the primary level began to expand, though on limited and conservative steps. Between 1911 and 1920, only five girls' schools opened:

Picture number (13): First Girls School, Rifa'a

1. Rifa'a Primary School for Girls opened in 1911. Its director was Sheikh Babikir Badri.

Al Kamleen Primary School for Girls opened in 1914. Its director was Sayyid Al Milaik.

2. Merowe Primary School for Girls opened in 1917. Its director was Shiekh Abdelrahman Mohamed Salih.

3. Al Obied Primary School for Girls opened in 1918. Its director was Shiekh Ismail Al Mahi.

4. Dongla Primary School for Girls opened in 1919.

In 1919, Rifa'a and Kamleen girls' schools sent five of their students to the Missionary School for two years. The group included Umsalama Babikir Badri, Zahra Mohamed Alfaki, Fatima Marzug and Zahra Aldali. This was the first batch of trained

teachers to join primary girls' schools (Babikir Badri, 1959, 60 and 63). In 1910, a school for girls established in Halfa but immediately closed because the folks showed no acceptance or encouragement. In 1912, a girls' school opened in Atbara. Khartoum North's school promoted to an intermediate and secondary school for girls. This is the pioneering school in such girl education level.

Most of the students in missionary schools were Sudanese girls. Unlike government primary schools, the missionary schools taught the science of home management and public health, in addition to English language. The missionary schools received support from the middle class in the cities and urban centers.

Picture number (14): Community of Rifa'a Primary School.



Bakht Al Rida: Establishment and Role:

The institution of Bakht Al Rida opened in 1934. It replaced the school for training primary school teachers. Bakht Al Rida is situated three kilometers North of Dewaim city. At the beginning, its students were not more than thirty-six students. They came from all over the Sudan, in the exception of the South, which was under the policy of closed areas.

Selected from top of their schools, the students had to sit for a rigorous examination before enrolling in Bakht Al Rida. Built on a small piece of land, the institution took its name from the name of woman used to guard the silos in the area.

The establishment of Bakht Al Rida was a product of Winter Committee, formed in 1932. Following the economic crisis, the committee reviewed the educational policy, sacked many government employees and reduced salaries. While the committee was undertaking its assignment, Mr. Scott joined the education ministry as first senior education inspector. Mr. Scott submitted a memorandum to the government expressing his ideas on educational reform.

Mr. Scott strongly criticized the educational policy pointing to the little care given to the primary education in both quantity and quality. To him, higher education would not bring good results unless the primary education improved. The primary education had to be increased and students prepared to enter intermediate and secondary schools as well as to know how to handle public affairs. The memorandum made major impact on government institutions and led to the increase of the Committee's mandate to include all of educational stages. According to Osman Ahmed Alamin (2005, 18) Bakht Al Rida was established thanks to the recommendations of Mr. Scott's Committee.

Anti-Colonial National Movement: 1924 Revolution:

In the year 1920, the Sudanese intellectuals established their first secret organization to resist colonial rule under the name Sudanese Union Society. Based in Omdurman, the society's initiators were Obaid Haj Alamin, Tawfeeg Salih Jebreel, Moheeldeen Jamal Abusaif, Ibrahim Badri and Suliman Kisha. In the exception of one, they were graduates form Gordon College and members of Omdurman's Graduate Club. Suleiman Keisha was a trader while the rest were government employees.

Among the members to join the Society were: Abdulla Khalil, Sudan's Prime Minister in 1956, Mohamed Salih Alshingidi, high court judge, Khalafalla Khalid, first Sudanese Minister of Defense, Khalil Farah, poet and singer, Babikir Gabani, clerk and Mohamed Abdullah Alomarabi, teacher. Then Ali Abdelateef, Mohamed Saleh Jebreel and Saleh Abdelgadir joined the Society.

The Society adopted the cells system in its activities. Obaid Haj Alamin, from Khartoum, became the Society's chairperson. Completing his second year in Gordon College, Obaid went to Atbara and joined the Railways Corporation. In 1022, they sacked him and he joined the Post and Telegraph Corporation. Again, they sacked him.

The Society began sending letters and leaflets to Al Hadarah paper criticizing the British Administration, the sects' leaders and pro-government scholars.

The Society continued until the year 1923. However, Obaid Haj Alamin and a number of radical members in the Society refused to continue with the verbal anti-colonial strategy. Obaid Haj Alamin left the Society and together with Ali Abdelateef formed the White Flag Society (Mustafa Awadallah Bushara, 2001, 227). In his book, History of Nationalist Movement in the Sudan, 1900-

1969, Professor Mohamed Omer Beshier mentioned that the new society began in April 1923. The revolutionary Ali Abdelateef established it, making use of the style of the Sudanese Union Society. Ali Abdelateef became the chairperson of the Society. Obaid Haj Alamen, Saleh Abdelgadir and Hassan Saleh were members. It had many branches in different cities, attracting to its membership army officers, government employees, technicians, traders and students.

The White Flag Society was a pure Sudanese movement, which worked for the national interest. It cooperated with the Egyptian nationalists who supported 1919 Revolution in Egypt, calling for the liberation of Egypt and the Sudan from the British colonial rule.

The White Flag Society was a strong movement thanks to the support of its members from the nationalist intellectuals and some army officers, such as Ali Abdelateef. The Intelligence Office listed one hundred and four members. Forty were employees, twenty-seven retired army officers, ten workers, eight traders, six clerks, four students, four judges, three teachers and two deputy commissioners. According to another list prepared by the Intelligence Office, six Sudanese army officers were active members in the Society.

During the 1920s, two conflicting groups dominated the political scene in the Sudan. One supported the foreign rule while the other resisted it.

Dr. Abdel Rahman Al Khanji wrote a book on the nationalist movement in the Sudan, 1924 Revolution (Institute of African and Asian Studies, University of Khartoum). He confirmed that 1924 Revolution in the Sudan coincided with the wind of change following the end of the First World War. Oppressed people began to raise their voice for freedom, liberation and self-determination.

The League of Nations came into existence. Moreover, 1919 Revolution in Egypt encouraged the Sudanese nationalists to call for independence. Furthermore, inside the Sudan, people became aware of the fact that colonialism was about exploitation of economic resources.

Thus, the White Flag Society worked hard to achieve for the Sudan what 1919 Revolution achieved for Egypt. The Society was able to raise people's determination for fighting colonialism and reaching independence. It stopped the letters of support to the British Administration sent by the traditional forces and at the same time mobilized people to go out on demonstrations and protests. By establishing regional branches, the Society extended the revolutionary zone, recruiting employees, workers, traders, intellectuals as well as students from Gordon College, the Military School and Omdurman Scientific Institute.

Under the leadership of the hero, Ali Abdelateef, the White Flag Society activated the spirit of jihad and anti-colonialism.

The British Administration had relaxed thinking that the Sudanese accepted foreign rule. Kitchener said: no more Mahdia in the Sudan. The outbreak of 1924 Revolution proved him wrong. We saw people resist colonialism and heard the poet Mukhtar Mohamed Mukhtar praising the nation and it's fighting people.

In the 1930s, the Sudanese intellectuals began forming the literate societies. People became aware of social and political causes and issues. Following the 1936 agreement between Britain and Egypt, the Sudanese began to think about forming a congress for the graduates. Feeling that they were ignored in the agreement, the Sudanese called for more national cooperation in the interest of the nation's future.

The authorities were aware of the political tone the Gradu-

ate Congress because the intellectuals named it after the Indian Congress. However, the Graduate Congress avoided the adoption of shouting political goals and objectives. It outlined a general goal namely promotion of public prosperity and achieving welfare to the nation and its graduates. Those words were similar to the words included in the agreement signed in 1936 by the two countries ruling the Sudan.

Most of the Graduate Congress members were employees in the government. They were aware of 1924 Revolution and its consequences. Therefore, they adopted a cautious and moderate policy. To the government, the Graduate Congress only represented its members. The new organization gave great care and attention to the issue of education thanks to its educated membership. Their role was very important in building the foundation for the educational policies adopted later on.

The Graduate Congress' First Memorandum:

The Graduate Congress came into existence, led by a sixty-member central committee. It established branches in different parts of the Sudan. Two months after Congress' opening, an education committee formed. It aimed at studying the conditions of education and advising the central committee on how to approach the authorities on this important matter. In July 1939, the Congress presented its comprehensive viewpoint to the government, taking the opportunity of the publication of Lourde Committee's Report on East Africa and the Sudan.

The memorandum assessed education in the Sudan up to the arrival of Arabs in the land. The aim of education's activities was religious. So many Quranic schools played great role in raising people's education and general knowledge. The people spon-

sored Quran schools. Later on, the government began providing some assistance, the memorandum said.

The memorandum criticized the condition of education in the country. The number of teachers was one percent of the population. There were around thirty hundred thousand boys between the age of six and twelve in the country, only nineteen thousand enrolled in primary and intermediate government or non-government schools. That made only six percent of the total, while the equivalent in Uganda made thirty-three percent.

The memorandum described girls' education as very slow. It was not possible to compare the Sudan with any other country. The number of girls receiving education was around six thousand girls in government as well as non-government schools, despite the fact that the size of girls in the country was bigger than that of boys.

The memorandum referred to the ten-year educational plan, which aimed at doubling the number of primary and intermediate schools. That goal would be below our expectations the memorandum said. It would be below the standard in Arab and neighboring countries.

The Graduate Congress argued that the Sudanese had so many things in common with the Arab countries in the Eastern Islamic nations. Thus, an Islamic, not pagan African style guide education. In other words, the Arabic language and Islamic education should receive maximum attention in all educational stages.

The memorandum criticized education in the Sudan for aiming to fill government job vacancies, calling for a new comprehensive policy that would achieve the following goals:

- Firstly, to eradicate illiteracy

- Secondly, to expand and improve education in all stages for maintaining high intellectual standard that would achieve the following objectives:

1- Giving the individual spiritual happiness in social life.

2- Implanting spirit of cooperation in the individual for serving the community.

3- Providing the individual with the skills necessary for success in life.

In its memorandum, the Graduate Congress argued that modern education should not confine to reading, writing and mathematics. It should prepare the students for a fruitful living, something not available to those outside the classrooms (Nasir Alseed, 1990, 1).

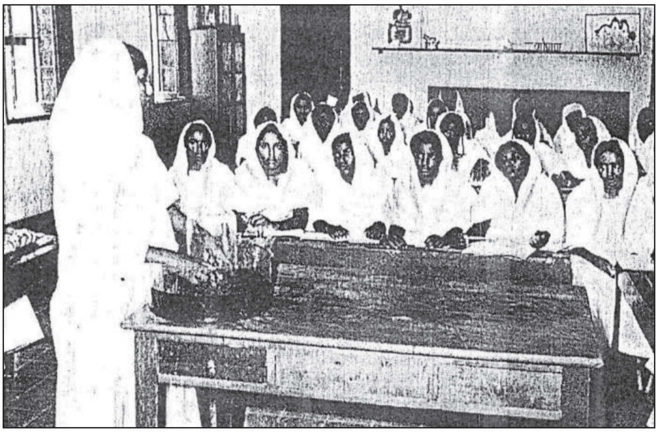
Girls' education witnessed a significant development, part of an overall process for education in the Sudan.

In 1919, there were only five schools enrolling 146 female students. In 1927, the number of schools rose to ten schools, enrolling 694 female students. The year 1928 witnessed the establishment of seven primary schools for girls. In 1931, the number of schools for girls reached 23 schools, enrolling 2095 female students. Expansion in girls' education reflected parents' increasing need and wish to educate their daughters.

Picture number (15): Teacher Zainab Abu Al Ulaa at a dressmaking lesson at a Girls' Elementary School



In the year 1920, the government appointed Mrs. Evans as a supervisor of girls' education. The first step she did was the establishment of college for schoolmistresses in 1921. In the first year, sixteen female students joined the college, twenty in 1922, twenty-eight in 1925 and sixty-one in 1930 respectively.



Picture number (16): Students at the College for Schoolmistresses, 1955

Omdurman College for Schoolmistresses:

- Schoolmistresses' College is an educational pillar established in 1921 to train female students part of Bakht Al Rida's elementary level.

- There were some schools belonging to it such as Al Shati Elementary School, now the premises of Omdurman School for Girls.

- It used to include many handcrafts including weaving which the British cancelled.

- First dean of the college was late Um Salama Said.

- Distinguished teachers worked in it such as Madina Babikir head of home economy department.

- The college continued training for the elementary level, utilizing two laboratories.

- It was called the Institute for Training Elementary Schoolmistresses. Currently called Basic Bachelor of Science Faculty of Education, University of Khartoum. The schools called Ahmed Bashir Al abadi (Ruwda Bashir Al Abadi, 2011).

In 1924, two private schools were established in Omdurman, two in Dewaim and two in Qitaina. In 1927, the English Missionary established an elementary school for girls in Omdurman. It also established the High Unity Secondary School, on the Christian English's approach for educating girls.

In 1930, the Catholic Roman Missionary established two schools, one in Atbara, the other in Port Sudan. The missionary schools succeeded in attracting an increasing number of Sudanese girls due to the dynamic and responsive approach adopted.

The curricula included certain Christian morals and values in addition to sciences such as home economy and child education & bringing-up (Mohamed Omer Beshir, 1983, 170-173).

Intermediate Education:

The first intermediate school for girls opened in 1938. In 1946, two schools opened, one on Medani, the other in Obied in addition to a fourth one in Omdurman. The fifth school opened in Atbara in 1951. By the end of the Condominium Rule in 1955, the total number of girls' educational institutions was as follows:

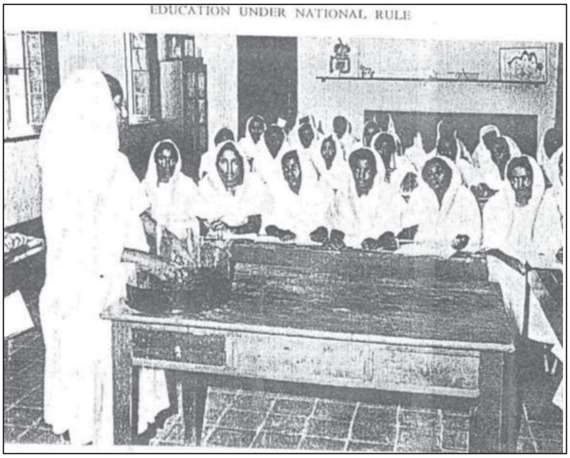
1. Seven intermediate schools.
2. One secondary school with one stream.
3. Three colleges for training elementary schoolmistresses in Omdurman, Obied and Wad Medani.

Table: Opening Intermediate Schools 1938-1960

S.N.	School	Year
1	Omdurman	1938
2	Obeid	1946
3	Medani Intermediate & Teacher College	1946
4	Rifaa	1950
5	Karari	1951
6	Atbara	1951
7	Maridi	1952
8	Mulazmin Omdurman	1954
9	Khartoum	1955
10	Kosti	1955

S.N.	School	Year
11	Merawe	1955
12	Kassala	1956
13	Fasher	1956
14	Medani Community	1956
15	Singa	1957
16	Dowaim	1957
17	Omrawaba	1957
18	Shandi	1958
19	Gadarif	1958
20	Khartoum 2	1958
21	Ginana	1958
22	Wadi Halfa	1959
23	Port Sudan	1960
24	Sennar	1960
25	Juba	1960

Source: Mohamed Omer Beshier, 1983,170-173



Picture number (17): A Science Lesson at a Girls' Teachers College

Picture number (18): Fatima Talib, First Sudanese Director at Secondary School



فاطمة طالب اسماعيل
مهرجان المرأة والطفولة
أسبوع المرأة الأول 1953

Table: Opening Secondary Schools for Girls: 1946-1960

S.N.	School	Year
1	Omdurman First	1946
2	Omdurman Second	1953
3	Khartoum	1955
4	Medani	1960

Chapter Four

Education during the National Rule

Introduction

During the national rule, the citizens gave education great attention and care. Parents believed that education was the best tool for economic improvement. At that time, a graduate from the intermediate school was able to take care of his family and relatives.

Girls' education was a sign of prestige and high status. It attracted educated husbands and established enlightened families. An annual celebration organized entitled Women Week, during which women showed their culture and skills.



Picture number (19): Memorial Stamp on 50 Years of Girls' Education

Elementary Level

The national rule gave girls' education special care and encouragement. The goal was to increase it to level of boys' education, because the citizens' wish to educate their daughters was somewhat low. Great attention given to teachers, preparation and training. Successive training sessions organized for old teachers on teaching methods and unified curricula for boys and girls.

Women education received attention thank to the fact that women played an active role in the battle for independence. In 1956, all teachers in elementary and intermediate stage were Sudanese nationals. Female students graduated from secondary

schools and universities and worked as teachers in intermediate school. In 1960- 1961, the Institute for Training Intermediate schoolmistresses opened in Omdurman to boost training.

Attention to technical education for girls also increased. The aim was to maintain gender equality and give girls the chance to play an active role in the community.

In five years, the number of government elementary schools nearly doubled. Girls' education at the elementary level significantly improved. Girls taught curricula similar to boys and female teachers had qualification equivalent to male teachers.

School Year	Junior	Elementary
1955/1954	24	147
1956/1955	34	173
1957/1956	61	206
1958/157	93	228
1959/1958	189	234
1960/1959	207	272
1961/1960	223	291

Table: Number of Junior and Elementary Schools: 1955-1960

Source: Education during National Rule, Second Book, Ministry of Education, 1960.

Table: Number of Female Students and teachers

Level	Girls' Number	Teacher's Number
Junior	26614	571
Elementary	42935	1024

Source: Education during the National Rule, Second Book, Ministry of Education, 1960.

Year	Braches Number	Girls' Number
1955/1954	6	1028
1956/1955	10	1228
1957/1956	12	1514
1958/1957	19	2183
1959/1958	22	3005
1960/1959	24	3244
1961/1960	27	3565

Junior Schools

A big expansion occurred in the junior schools for girls during 1955- 1960, reflecting the attention given to this type of education by parents as well as government officials. The education departments cooperated with the schoolmistresses' college for providing qualified female teachers. Training courses annually organized to prepare graduates and to refresh in-service teachers.

Intermediate Education

The foreign rule gave no attention to the education of girls at the intermediate level. The national rule began outlining plans for the improvement of girls' education and its expansion, focusing on intermediate education. An increase in intermediate education would provide female teachers for elementary and junior schools.

It would also give more opportunities in the education of girls.

Table: Number of Streams and Female Students at the Intermediate School, 1955- 1960

Year	Braches Number	Girls' Number
1955/1954	6	1028
1956/1955	10	1228
1957/1956	12	1514
1958/1957	19	2183
1959/1958	22	3005
1960/1959	24	3244
1961/1960	27	3565

Source: Education during the National Rule, Second Book, Ministry of Education, 1960.

Table: Number of Girls' Schools and Institutes, 1960- 1975

S.N.	Level	Years Number	Year	Schools Number
1	Government Elementery	4	1961/60	292
2	Government Junior	4	1961/60	245
3	Elementry Community	4	1961/60	Nill

4	Government Intermediate	4	1961/60	37
5	Intermediate Institutes	2	1961/60	01
6	Technical Institutes	-	1961/60	Nill
7	Intermediate Community	4	1961/60	4
8	Government Secondary	4	1961/60	3
9	Secondary Community	4	1961/60	2
10	Elementry Institutes	2	1961/60	3
11	Technical Secondary	3	1956/64	1
12	Government Elementry	6	1975/74	1531
13	Elementry Commuinity	6	1975/74	32
14	Government Secondary	3	1975/74	32
15	Secondary Community	3	1975/74	154
16	Elementry Institutes	3	1975/74	7
17	Secondary Institutes	2	1975/74	1

Source: Education during the National Rule, Second Book, Ministry of Education, 1960.

Girls Education during May Revolution and Third Democracy, 1969- 1989

In 1970, the educational ladder changed to six plus three plus three. The elementary school became six years instead of four years. The intermediate schools became three years instead of four years. The secondary school became three years instead of four years.

Table: Number of Secondary Schools and Female Students 1969- 1983

Year	Schools Number	Girls Number

1969/68	71	10585
1971/70	103	10573
1973/72	134	20273
1975/74	174	34819
1977/76	231	42480
1978/1977	274	52629
1980/79	351	71284
1983/82	528	108488

Source: Education Statistics, Ministry of Education in Suad Ibrahim Eisa 2002

In 1970, the number of secondary schools for girls reached 103 school. Following the year 1975, the movement of secondary education for girls began to expand. That coincided with an international attention for women education and rights. Boys' education was still in advance. However, the girls' education began to expand at significant rates. In 1977, girls' schools reached 50 percent and boys' schools 50 percent. In 1982, girls' schools reached 70 percent, while boys schools 30 percent.

Table: Number of Secondary Schools and Female Students 1969- 1983

Year	Schools Number	Girls Number
1970/69	16	4423
1972/71	16	4427
1974/73	19	7572
1976/75	21	9390
1978/77	34	14975
1980/79	45	20829
1983/82	67	30875

Source: Education Statistics, Ministry of Education, in Suad Ibrahim Eisa, 2002.

Education during Ingadh Revolution Era

Education Policies and Curricula between 1990 and 1995

This era witnessed transformation in education's structure content causing considerable consequences and implications. Such transformations affected Bakht Al Rida's role in terms of curricula and teacher training.

The government organized a conference on educational policies under the molto to reform Sudan, reform education. The conference took place in the Friendship Hall in Khartoum and the People's Hall in Omdurman on 17- 26 September 1990. The conference outlined the goals of education in the Sudan as follows:

1. Implant religious … and morals in the young people, making them aware of the religious teachings and teaching them on how to build a faithful personality working for the

good.

2. Providing the young people with sciences, experiences, building their bodies, boosting their spirits with traditions and training them on how to think and communicate.

3. Boosting community spirit, loyalty to the nation, cooperation, responsibility and love for the nation and humanity.

4. Building self– reliance, releasing spiritual and physical energy, mobilizing social forces and encouraging ambition.

5. Encouraging creativity boosting potentialities providing technology training and utilizing resources for comprehensive development.

6. Raising environment awareness among young people and appreciation for the natural resources in service of human beings (4–19)

The conference recommended that the curricula of the ….. education should be reformulated in a way that fulfil the goals outlined during the conference. It called for the review of the separate subjects and for building, a curriculum based on interaction of knowledge.

The conference made a recommendation for establishing an organ in charge of curricula promotion with distinguished cadre and attractive professional conditions.

The conference recommended a number of guides for educational curricula in the country:

1. Implementation of the curricula in all Sudan's regions, adopting Arabic as language of instruction

2. Subjects take into consideration cultural, religious and knowledge diversity, focusing on positive elements

serving national unity

3. Giving attention to Arabic Language, promote its teaching methods and boost it in the areas of language interaction

4. Attention to teaching foreign languages

5. Attention to indigenous comprehensive knowledge

6. Planning curriculum of each level in a way that provides graduates with useful abilities for life and living

7. Learners gain work ethics and morals

8. Curricula and activities take into consideration the special needs of girls and bring them up to be good wives and mothers and active participants in comprehensive development.

9. Implant reading skills and continuous learning

10. Involving learners in practical activities so they avoid adopting negative roles in educational process.

11. Giving time to activities especially military training, participation in community activities and to learning local crafts.

As per the conference's recommendations, the Ministry divided the ladder of the general education into two levels. First, the basic education level consisting of eight years, enrollment beginning at the age of six years. Second, the secondary education level, consisting of three years and providing diversified fields namely academic, technical and Islamic studies. This, the educational ladder changed from six – three – three to eight – three (Suad Ibrahim Eisa, 2002).

Girls' Education during the Era 1985 – 1996:

Elementary Education:

Girls enrolled in elementary schools in 1985 – 1986 made forty percent of the total number of students. That meant the gap between girls and boys was no more than fifteen percent. Then, girls' percentage started to increase, reaching forty five percent in 1994 – 1995 of the total.

Table: Number of Female Students at the Elementary School, 1985 – 1995

Year	Girls Number	Female of Total
1986-85	702987	40%
1987-86	749282	41%
1988-87	793800	41%
1989-88	827136	41%
1990-89	871110	41%
1991-90	889806	42%
1992-91	950589	43%
1993-92	1045147	43%
1994-93	1267634	44%
1995-94	1331678	45%

Source: Education Statistics for 1985 – 1995, in Suad Ibrahim Eisa, 2002)

Secondary Education:

The percentage of girls enrolling in secondary education was considerably increasing. It was forty percent of the total number of students. It then reached forty nine percent in 1995 – 1996. That meant the gap between the girls and boys was only one percent, an indication of girls' determination to educate themselves in government and private schools.

Table: Number and Percentage of Girls at Basic Education, 1985 – 1995

Year	Girls Number	Girls of Total
1986-85	73651	40%
1988-86	79118	41%
1990-89	114758	43%
1992-91	119119	45%
1995-94	143461	46%
1996-95	228129	49%

Source: Education Statistics for 1985 – 1995, in Suad Ibrahim Eisa, 2002)

Table: Number and Percentage of Girls in Secondary Education according to States

.S.N	State	Girls Number	of Total %
1	Northern	53169	49%
2	River Nile	77161	51%
3	Khartoum	333444	49%

4	Gazera	25756	49%
5	Sennar	64503	47%
6	Blue Nile	20806	41%
7	White Nile	87812	48%
8	Gadarif	63764	44%
9	Kassala	45127	45%
10	Red Sea	29659	45%
11	North Kordofan	80200	47%
12	West Kordofan	33915	40%
13	North Darfur	56085	43%
14	West Darfur	22192	29%
15	South Darfur	74978	44%

Source: Education Statistics, Ministry of Education, 2001

Table: Girls in Secondary Education as per Number and Percentage

.S.N	State	Girls Number	of Total %
1	Northern	7453	57%
2	River Nile	1194	57%
3	Khartoum	47265	52%
4	Gazera	47296	52%
5	Sennar	10171	50%
6	Blue Nile	1848	44%
7	White Nile	9900	54%
8	Gadarif	845	13%

9	Kassala	4920	52%
10	Red Sea	5739	55%
11	North Kordofan	8409	52%
12	West Kordofan	4922	43%
13	South Kordofan	2734	45%
14	North Darfur	7684	44%
15	West Darfur	1484	28%
16	South Darfur	8484	34%

Source: Education Statistics, Ministry of Education, 2001

Girls Education 2000 – 2005:

The last three decades witnessed significant development in girls' education in Sudan. However, to close the gap major efforts needed. According to 2001 statistics, girls' enrollment made forty-seven percentage. Efforts needed to raise this percentage by the year 2005, reaching full enrollment by the year 2015.

Basic Education:

Picture number (20): Basic Education Girls



Basic education is a new formula aiming at providing the individual with basic educational needs. It works to strengthen the link between education and training and between theory and practice. It is consisted

of three circles. The first circle is from first class to third class. The second circle is from the fourth class to the sixth class. The third circle consisted of class seven and class eight (Mohamed Al Muzamel Al Bashir, 2004)/

*** The Comprehensive National Strategy (1992-2002, page 70) aimed at full access to basic education by 1994.**

Table: Development of Girls Basic Education

Year	Girls Number	of Total %
1970	240916	32%
1975	404395	35%
1980	585761	41%
1985	668779	40%
1990	871110	41%
1995	1339998	44%
2000	1440803	46%
2001	1548313	49%

Source: Education Statistics Ministry of Education, 2001)

Women's education leads to economic welfare through active participation in government institutions, private sector firms or independent businesses. Studies show the link between girls' enrollment in education and the individual's income. If there were gap in education or gender base, the individual's income decreased.

The World Bank conducted a study showing the economic benefits of girls' education. One extra year in girls' education increases the general domestic production by more than twenty percent. Education boosting increases women's wages by fifteen

percentage, the study showed.

Girls enrollment in schools in the Northern State is 99.4 per–cent, while in other States (North Darfur, Red Sea and West Kordofan) is less than fifty percent. Such percentage is between 38.6 per cent and 12.3 percent in the states of Gedarif, South Kordufan, South Darfur, Blue Nile, Kassala and West Darfur.

The general enrollment in the states' secondary schools for boys and girls is 18.2 percent. Girls' percentage 18.4 per cent and boys 18.1 per cent. There are differences as per states. The highest, 57.9 percent in the Northern state, the lowest, 1.3 per–cent in Equatorial state. This is an indication that those enrolled in the basic education failed to carry on, economic or social reasons (Amal Hamid, paper, Women World Day, 2003)

Girls Education in 2008 – 2009:

Table: Summary of General Education

Level	Girls Nimber
Sudan Total	3564975
Formal Education Total	3419415
Formal Education	
Pre–School	355129
Basic	2765478
Srcondary Academic	367486
Secondary Technical	6797
Secondary Islamic	59
Special	14466
Total formal	145560
Informal	

Level	Girls Nimber
Young	7619
Adult	137931

Source: Education Statistics, 2008 – 2009, Ministry of Education

Table: Number of Girls Schools and Female Students at Basic Education, 2008 – 2009

.S.N	State	Govern–ment	Coeduca–tion	Mo–bile	Non–Gov–ernment	Stu–dents Number
1	Northern	116	2099	16	0	
2	River Nile	176	345	65	3	
3	Khartoum	624	325	0	374	
4	Gazera	495	912	0	5	
5	Blue Nile	63	267	39	0	
6	Sennar	128	359	50	3	
7	White Nile	151	568	49	7	
8	North Kordofan	231	1079	126	3	
9	South Kordofan	134	575	108	0	
10	North Darfur	205	422	164	0	
11	South Darfur	215	565	252	86	
12	West Darfur	41	790	213	0	

.S.N	State	Govern–ment	Coeduca–tion	Mo–bile	Non–Gov–ernment	Stu–dents Number
13	Red Sea	77	168	69	8	
14	Kassala	129	156	208	0	
15	Gadarif	147	302	63	9	

Source: Education Statistics, 2008 – 2009, Ministry of Education

Comparing the schools of boys and girls, we found that the gender gap had almost closed. In certain case, the number of girls' schools was more than that of boys. In the Northern state, the number of boys' schools was forty–five schools while that of the girls' forty–eight schools. In the Nile state, the number of boys' school was seventy–three while that of girls seventy–nine. That indicates the citizens of those states highly appreciate the significance of girls' education. In Khartoum state, the number of boys' schools was one hundred sixty–eight schools, while the number of girls' schools one hundred seventy–five schools. In Gezira state, the number of girls' schools was more than that of boys by six schools, and by two schools in the White Nile state. The number of school for boys and school for girls in the Red Sea state was equal. In the rest of states, the number of girls' schools was less than that of boys by two schools or more.

The number of female schools was higher than that of boys in the Northern state, Nile valley, Khartoum and Gezira. In the Northern state the number of boys was 11180 boys and that of girls was 11978 girls. In the Nile Valley state, the number of girls was 15961 girls compared to 16914 girls. In Khartoum state, the number of boys 104305 boys compared to 205801 girls, girls number seventy–five percent higher than girls.

In Gezira state, the number of boys was 69859 boys compared to 74719 girls. It seems that the gap between boys and girls was because boys enter the labor market at the end of the basic stage, for economic and social factors. They might establish their own private business as soon as they acquire the skills of reading, writing and mathematics.

Picture number (21): Secondary School Girls



Table: Girls Education per States 2008 – 2009: Types and Numbers

.S.N	State	Government Academic	Non-Government Academic	Government Women Technical	Tootal Girls	Government Islamic
1	Northern	48	2	0	11978	0
2	River Nile	79	9	2	17914	0
3	Khartoum	175	317	2	104305	7

4	Gazera	386	26	0	74719	1
5	Blue Nile	20	1	0	4006	0
6	Sennar	84	10	0	13526	0
7	White Nile	74	26	2	21144	0
8	North Kordofan	67	34	0	21136	4
9	South Kordofan	36	12	0	12148	0
10	North Darfur	47	4	1	13438	0
11	South Darfur	45	73	1	21023	2
12	West Darfur	14	7	0	3238	0
13	Red Sea	22	9	0	7865	0
14	Kassala	26	12	0	9598	0
15	Gadarif	41	5	2	13249	0

Source: Education Statistics, 2008 – 2009, Ministry of Education

Chapter Five

Girls Quality Education

History of Industrial, Vocational and Technical Education

The history of industrial education in the Sudan goes back to the year 1900, when an industrial department opened at Gordon Memorial College. In 1907, Omdurman Industrial School opened. The main goal for establishing industrial education was to provide government institutions with skilled workers.

In 1933, Sudan Railways opened the Industrial School in Atbara for training the crafts of forging, filings and denting. Later, a number of industrial schools established. The number of intermediate industrial schools in the Sudan reached 25 schools.

In 1950, the Works School opened in Khartoum for qualifying middle class technicians to work for government institutions. In 1957, the secondary industrial education began when two vocational schools opened, one in Atbara, the other in Omdurman.

The number increased to reach eleven schools. In 1960, the High Vocational College opened for training graduates from the secondary industrial school. There was a need for qualified work controllers, monitors and commercial clerks.

The Polytechnic

Khartoum Polytechnic opened in 1950. It continued to lead the engineering and industrial development in the country (Hashim Daifalla, 1969, 3). Up to 1955, the number of students was no more than one hundred and twenty students. Later on, the number drastically grew to reach 1150 students.

Fine Arts

This department enrolled around twenty students each year, chosen from the graduates of the intermediate academic schools. They had to be creative in fine arts. They should pass an examination in fine arts. The number of the secondary section in 1955 was 103 students, reaching 382 students in 1961.

School of Fine and Applied Arts

Male and female students join the School of Fine and Applied Arts after they pass the Sudan School Certificate Examination. They should obtain an excellent grade in the subject of fine arts and pass an examination in arts. Subjects include sculpture, drawing, photography, ceramics, design, textile printing, technical design and history of arts. In the third year, the students given the chance to specialize in one of the school's two streams. To pass the diploma in fine arts, the students present their works in an exhibition and prepare a research paper on Sudanese arts. Students obtain a higher diploma that qualify them as teachers of fine arts in Sudanese intermediate and secondary schools.

In 1961, the number of students reached fifty male students and twelve female students. There were nine teachers on scholarship from Bakht Al Rida and students from Juba Publication Office to study the arts of printing and design. The school had a secondary section enrolling 63 students, eligible to enroll in the in the high section (Ministry of Education, Sudan, 1961, 101).

Technical and Women Education

Technical Secondary Education for Girls

Reviewing girls' education, I found that the technical education is weak and inadequate. The focus had always been on technical education for boys, not for girls. Technical education for girls is

almost vanishing from the scene.

The technical education for girls began when the Technical School for Women opened in Omdurman. Interest in this type of education was very weak and outstanding girls enrolled in academic education. The authorities did not give adequate attention to technical education or made job opportunities available for its graduates.

In 1920, the first school for nursing in the Sudan opened. Three female students enrolled in it. They graduated in 1927, because they did not know how to read and write. In 1921, Omdurman Midwife School opened (Suad Ibrahim Eisa, 2002, 95).

Technical education remained purely for boys until 1964- 1965 when its opportunity made available for girls. In 1971, technical education took a major step forward when the first women technical school opened.

Table: Number of Women Technical Education's Schools and Students

Year	Women Schools	Girls Number
1971	1	87
1973	1	267
1975	1	417
1977	3	949
1979	1	252
1981	1	590

Source: Suad Ibrahim Eisa 2002, 92

Girls Technical Education

In 1958, the first department for female secretaries opened in

the Khartoum Polytechnic. Later on, it admitted boys as well as girls. In 1954, the higher institute for optics opened for boys and girls. In 1956, the higher college for nursing opened in cooperation between the Sudanese Ministry of Health and the World Health Organization.

Table: Number of Students at Women Education

Year	Girls Number	Schools Number
1971	87	1
1973	267	1
1975	417	1
1977	949	3
1979	252	1
1981	590	1

Source: Sudanese Girls Education

Studies show that girls did not have the opportunity to enroll in certain fields of technical education such as industry, agriculture and commerce. They excluded girls from vocational education even though they were in need for it. To fill such gap, the educators introduced home economy in technical institutes and opened the opportunity for the enrollment of girls.

History of Women Education

Education for women in the Sudan began in the form of sessions for tailoring and embroidery held at homes. Wives of Egyptian men working for the Condominium government organized these sessions for Sudanese women in Khartoum, the practice then moved to various regions of the Sudan. Previously, Sudanese women worked in traditional crafts and industries, mainly for

personal use at home.

The first elementary girls' school opened in Rufaa, aiming at teaching Arabic language and religion in addition to embroidery and the Sudanese texture machine.

The government schools adopted an educational system for girls that was different from boys. In the 1920s and 1930s, girls' education suffered a lot due to negative attitudes from the community as well as from the colonial rule. In the 1950s, girls sat for the examination of embroidery and home economy as secondary not basic subjects. Missionary schools qualified girls to enter the University of Khartoum, creating interest in higher education. Consequently, the government changed the girls' education to comply with the academic stream. Such step reduced the opportunity for practical training in women's subjects in all levels of the general education.

The Sisters Schools included commercial sections at their secondary levels. Adult Education Department organized classes and Singer Commercial Firm ran tailoring classes for women. In 1971, the government showed real interest in provision of technical education to girls. Consequently, a commercial non-government school opened in Omdurman in 1971- 1972.

Goals of Higher Secondary Girls' Education

The Ministry of Education outlined the goals of the girls' technical education at the secondary level as follows:

1. Developing concepts and skills relating to cooperation and social democracy.
2. Boosting family life.
3. Providing female students with life skills.
4. Preparing female students to enroll in technical and voca-

tional education at universities and higher education institutions.

5. Training female cadres to participate in the fields of production and commerce.

Study Duration

The duration of the girls' technical education at the secondary level is four years. Graduates join higher education institutions provided they meet the requirements of those institutions.

Table: Weekly Study Plan

Subject	First Class	Second Class	Third Class	Fourth Class
Culture & Islamic				
Religion	2	2	1	1
Arabic	3	3	4	4
English	3	3	4	4
French	3	3	4	4
Geography	3	3	3	3
History	2	2	2	2
Mathematics	4	4	4	4
Sciences	4	4	4	4
Total Classes	24	24	26	26
Technical Drawing				
Technical Drawing				
Crafts	2	2	3	3
Total of Technical	6	6	4	4
Practical Sessions				
	8	8	7	7
	10	10	9	9
Total of Classes	42	42	42	42

Table: General Study Plan

Depart–ments	Number of Weekly Classes				Subjects Clus–ters
	Fourth Class	Third Class	Second Class	First Class	
Clothes	–	7	13	18	Religious Teach–ings & Lan–guages
Decoration	–	7	13	18	
Beauty	6	9	13	18	
Directors	5	9	13	18	
Clothes	4	5	7	14	General Culture
Dcoration	4	7	7	14	
Beauty	3	6	6	14	
Directors	8	8	8	14	
Clothes	36	28	20	9	Technical
Decoration	36	27	10	9	
Beauty	31	25	21	9	
Directors	29	25	21	9	
Total	1	1	1	2	Physical
Total	1	1	1	1	Music
Total except Directors	2	2	2	2	Home Economy

Table: Information on Female Technical School at Secondary Level

Num-ber of Grad-uates 75	عدد الفصول					Department 1rst Class 2nd Class	Lo-ca-tion	Governrate
			Total	4th Class	3rd Class			
76	9	2	1	1	1	Women	Omdurman Commercial 2	Khar-toum
				–	1	1		

Fields of Training for Girls

At the technical school, girls undertake practical training in a number of arts, as shown below.

Firstly, girls work on types of fabrics and costumes. **Secondly**, girls receive training in needlework, hand as well as machine embroidery. **Thirdly**, they receive training in nutrition awareness, cooking and various types of food.

Fourthly, training include utilization of fine arts focusing on decoration at home and public space. Fifthly, they handle hand-crafts using local materials, focusing on respect for manual work. **Sixthly,** girls trained in using typing and calculation machines, preparing them for secretariat jobs.

Students' Evaluation and Examinations

Students have to pass an annual written examination in addition to the year work and attendance. At the end of the fourth year, students sit for an examination in the following subjects.

Basic and Cultural Subjects

- Religious education
- Arabic language
- English language
- French language
- Geography or History
- Mathematics
- Sciences

Technical Subjects

- Technical drawing
- Technical science
- Practical Sessions

Picture number (22): Girls at Costume Practical Session



Nutrition and Home Economy

- Nutrition
- Technical Sciences and Firm Management
- Practical Sessions

Picture number (23): Girls during Practical Session of Nutrition and Home Economy



Department of Fine Arts and Decoration

- Drawing and Painting
- Technical Sciences
- Practical Sessions

Department of Commerce

- Financial Accounting
- Cost Accounting and Taxes
- Principles of Economics and Commerce
- Finance Mathematics

The Technical Schools' Premises

- The school's main buildings
- Offices for the administration, teachers and clerks
- Eight classes
- Two laboratories for sciences
- One laboratory for home economy
- Two halls for typing machines
- Hostels to accommodate four hundred students

Source: General Education Directorate, 1975, 11.?

Girls Education: 2008– 2009

Compared to technical education for boys, girls' technical education made poor progress. Boys' technical schools reached 42 industrial, 51 commercial, 15 agricultural and 44 handcrafts. The number of girls' technical schools was no more than 15 schools.

Table: Number of schools and students at Women's Education: 2008–2009

.S.N	State	Schools Number	Students Number
1	River Nile	2	192
2	Khartoum	2	398
3	White Nile	2	96
4	North Kordofan	1	80
5	North Darfur	1	167
6	Gadarif	2	199

Source: Technical Education – Directorate, Ministry of Education, 2009

Women's technical education has three specializations: nutrition, arts and texture. The ministry closed certain specializations, however

Texture closed in North Kordufan, North Darfur and Gadarif. In the White Nile, they closed the first and second arts' classes as well as nutrition specialization. The first arts' class closed in North Kurdufan and North Darfur. In fact, women education in the States is very poor although local communities need such type of education.

Table: Commercial and Feminist Schools at the States

State	Commercial	Women	Craft
Khartoum	Khartoum Comprehensive Omdurman Technical Jabalawliaa East Nile	Omdurman Technical Amal Institute Ombada	Salma Nima, Omdanban
Gazera	Medani Commercial Medani West		Noba, A Jaber Bashagra
Sennar	Singa Commercial		
River Nile	Atbara Commercial	Atbara Women Damar	
Northern	Argo Commercial		

State	Commercial	Women	Craft
Kas–sala	Commercial		
Gadarif	Gadarif Commercail Hawata Commercial Fao Commercial	Gadarif Technical Showak Technical	
Red Sea	Aborabo Commercial		
Blue Nile	Rofida		
White Nile	Kosti Commercial, Aba Commercial, Kha–lai Commercial, Jaili Commercial		
North Kordo–fan	Obied Commercial, M. Abdalla Com–mercial, Nohod	Obied	
North–Darfur	Fasher Commercail, Kabkabia Com–mercial		
West Darfur	Jenana Commercial		
South Darfur	Neyala Commercial		

Source: Technical Education – Directorate, Ministry of Education, 2009

Table: Technical Education Schools as Per Streams

State	Indus–trial	Commercial	Agriculural	Women	Crafts	Total
Khartoum	8	7	1	2	9	27
Northern	2	2	1	–	2	7
River Nile	3	2	1	2	4	12

Girls Education in Sudan

State	Indus–trial	Commercial	Agriculural	Women	Crafts	Total
Gazera	3	4	3	–	9	19
Gadarif	2	6	1	2	1	12
Kassala	1	2	1	–	2	7
Red Sea	2	2	–	–	1	5
Sennar	2	2	–	–	3	7
Blue Nile	1	2	–	–	–	3
White Nile	3	5	1	2	11	22
North Kordofan	3	5	1	1	–	10
South Kordofan	2	–	–	–	–	2
North Dar–fur	3	3	–	1	1	8
West Dar–fur	1	2	–	–	–	3
South Darfur	4	4	–	–	1	9
Total	40	48	10	10	44	157

Source: Technical Education – Directorate, Ministry of Education 2009

Table: Admission Percentages of Secondary School, Academic, Tech–nical

Total	Craft	Women	Agriculure	Commercial	Industrial	Locality	State
5	Khartoum Shajra	–	–	Khartoum Boys	Belguim	Khartoum	Khartoum
6	Omdur–man Islamic	–	–	Omdurman Boys	Omdurman, Abused, Mo–handsen	Omdurman	Omdurman Karari
	2	–	Omdurman Girls	–		Omdurman Girls	–
2	–	Amal	–	–	Industrial Saftey	Ombada	Ombada
4	Jabala–wlia, Salmania	–	–	Saifgrair Girls	Tiraabja	Jabalawlia	Jabalawlia

2	Khartoum North	–	–	–	Halfaia	Khartoum North		East Nile East Nile
		6	Ibn Ban Boys Salma Nima	–	Omdawban	Aliseed Boys Khair Musa Girls	Ali–seed	
27	Total							

6	Medani	–	Bara–kat	Medani Girls Medani West Boys Medani Boys	Medani	Medani	Gezera
1	–	–	Talha	–	–	Gezera South	
5	Alti Noba Noba Girls	–	–	Kamlin Boys	Kamlin	Kamlin	
3	Masla–mia Tameed	–	–	–	Hasahisa	Hasahisa	
4	A Jaber Boys A Jaber Girls Bashgra	–	Om–shanig	–	–	Gezera East	
19	Total						

3	Sennar Shabata		–	–	–	Sennar	Sennar	Sennar
	4	Singa	–	–	Singa Girls	Singa	Singa	
	–	–	–	–	–	–	Dinder	
7	Total							
5	–		Atbra	–	Atbra Boys Atbra Girls	Atbra H Khawad	Atbra	River Nile
	3	Damer	Damer	Ho–daiba	–	–	Damer	
	2	Berber Mikilab	–	–	–	–	Berber	
	–	–	–	–	–	–	Shendi	
	–	–	–	–	–	–	Matama	
	2	Mugrat	–	–	–	Abuhamad	Abuhamad	
12	Total							
3	Artadi		–	Borgaig	Argo Girls	–	Dongla	North–ern
	1	–	–	–	Gaba Boys	–	Daba	

	3	Meroe	–	–	–	Karima Shirya	Meroe	
	–	–	–	–	–	Shamal–	Halfa	
7	المجمـــــــوع							
4	Kassala		–	–	Kassala Boys Kassala Girls	Kassala	Kassala	Kas–sala
	–	–	–	–	–	–	Gash	
	2	Halfa	–	Razi	–	–	Atbra Nile	
	–	–	–	–	–	–	SEtait	
7	Total							
5	Gadarif		Gadarif Girls	–	Gadarif Boys Gadarif Girls	Gadarif	Gadarif	Gadarif
	3	Doka	–	–	M A Omer Boys	Doka	Galabat East	
	–	–	–	–	–	–	Galabat West	
	2	–	Showak	–	Showak Boys	–	Fashaga	
	2	Hawata	–	–	Hawata Girls	–	Rahad	
	2	–	–	Faw	Faw Girls		Faw	

12	Total							
4	Port Sudan	–	–	Port Sudan Boys Abdrabo Girls	Port Sudan	Port Sudan		Red Sea
		–	–	–	–	–	Haya	
		–	–	–	–	–	Halaib	
	1	–	–	–	–	Sinkat	Sawakin	
		–	–	–	–	–	Toker	
		–	–	–	–	–	Agig	
5	Total							
3	–	–	–	Damazin Boys Rufida Girls	Damazin	Damazin		Blue Nile
	–	–	–	–	–	–	Rusairis	
	–	–	–	–	–	–	Kormok	
	–	–	–	–	–	–	Gasan	
3	Total							

7		Kosti Tandlti Gli Sofi		–	Kosti Girls Kosti Boys	Kosti	Kosti	White Nile
	6	Kinana Rabak Aba	–	Aba	Aba Girls	Aba Boys	Jabalain	
	5	Diwaim Boys Diwaim Girls	Diwaim Girls		Khalil Girls	Diwaim	Diwaim	
	4	Gitaina Kawa	Jaili Awad		Jaili Awad Girls		Gitaina	
22	Total							
4		–	Obeid	–	Obied Boys Obied Girls	Obied	Shakan	North Kordo–fan
	3	–	–	Simaih	Omrawaba Boys	Omrawaba Boys	Omrawaba	

	2	–	–	–	Nohod Boys Mohmed Abdala	–	Nohod	
	1	–	–	–	–	Abuzabad	Abuzabad	
	–	–	–	–	–	–	Bara	
	–	–	–	–	–	–	Saodari	
	–	–	–	–	–	–	Gibaish	
10	Total							
1	–	–	–	–	Kadogli	Kadogli		South Kordo– fan
	–	–	–	–	–	–	Dalang	
	–	–	–	–	–	–	Rashad	
	–	–	–	–	–	–	Abujibaiha	
	–	–	–	–	–	–	Taludi	
	1	–	–	–	–	Babanusa	Salam	
	–	–	–	–	–	–	Lagawa	
	–	–	–	–	–	–	Klaik	

2	Total							
5	Fasher		Fasher	–	Fasher Boys Fasher Girls	Fasher	Fasher	North Darfur
	1	–	–	–	–	Malit	Malit	
	1	–	–	–	–	Omkadada	Omkadada	
	1	–	–	–	Kabkabia Girls	–	Kabkabia	
	–	–	–	–	–	–	Kutum	
	–	–	–	–	–	–	Sagnam	
	–	–	–	–	–	–	Tina	
8	Total							
3	–		–	–	Ginaina Boys Ginaina Girls	Ginaina	Ginaina	West Darfur
	–	–	–	–	–	–	Zaligi	
	–	–	–	–	–	–	Wadi Salih	
	–	–	–	–	–	–	Kolbos	
	–	–	–	–	–	–	Habila	
	–	–	–	–	–	–	Jabal Marra	

	–	–	–	–	–	–	Makjer	
	–	–	–	–	–	–	Baida	
3	Total							
4	Niala	–	–	Niala Boys Niala Girls	Niala	Niala		South Darfur
	1	–	–	–	–	Dain	Dain	
	2	–	–	–	Kas Biys	Kas	Kas	
	1	–	–	–	Buram Boys	–	Buram	
		–	–	–	–	–	Rihaid Birdi	
		–	–	–	–	–	Adila	
		–	–	–	–	–	Shiria	
	–	–	–	–	–	–	Edfursan	
8	Total							
2	–	–	–	Juba	Juba	Bahrjabal	Bahrjabal	
2	–	–	–	Waw	Tong	Bahrgazal	Bahrgazal	
1	–	–	–	Malakal		Upper Nile	Upper Nile	
5	Total							

Source: Technical Education Directorate, Ministry of Education, 2009

Technical Schools at the States as Per Streams

Vocational Education

Apprenticeship and Vocational Training

Vocational education and training aims at preparing skilled workers for general and specialized industries such as oil, health, agriculture and commerce.

Vocational education's program consisted of 75% practical work and 25% theoretical study. Vocational centers evaluate students accordingly. Programs either full- time given at educational institutions or part- time given to apprentices at the work place. Such programs raise skills, utilize local environment, provide jobs and increase the family's income. Programs also provide the labor market with skilled workers and raise in-service performance.

The duration of a program depends on a number of factors such the type of technology used, required levels and the needs of the labor market. An agreement made by the training bodies and institutions in need of training that settles the issues of finance, curricula, duration and level of training.

One level qualifies general workers another level qualifies specialized skills workers. A third level qualifies government and private sector employees to improve their skills through evening classes.

Technical education aims at changing attitudes of parents and students. Therefore, concerned institutes need to provide graduates with accredited certificates and prepare them to compete in labor markets (National Com… for Technical and Technological Education, Secretariat General, 2008).

Korean- Sudanese Vocational Training Center

Part of the programs of the Sudanese- Korean cooperation, the center began in 1996. The center's first instructors and students received training in Korea. Korean experts continued to work in the center for four years after its opening. Programs updated in accordance with the latest international standards and specializations.

The center consists of four departments. The computer department has three female teachers (for names of female graduates see s). The electronics department has one teacher and a digital unit (for names of female graduates sees)



Picture number (24): Female Student at the Electronic Department

The electricity department has two female teachers and a BLC unit (for names of female graduates see tabless).



Picture number (25): A Female Teacher at the Electricity Department

The department of costume design trains students, and organizes training courses for the local community in embroidery and handcrafts. In three years, the department provides high quality training including theoretical studies and practical work (Administration of Sudanese- Korean Institute, Khartoum).

Table: Number of the Institute's Female Students

غير مكتمل

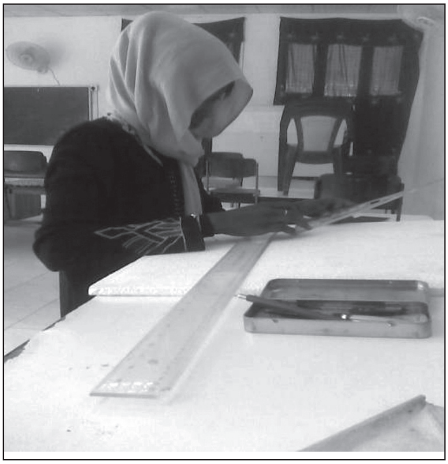
Source: Administration of the Sudanese-Korean Institute, Khartoum

Khartoum 2 Vocational Training Center (The German Center)

The center began in 1964. The German organized an exhibition for their products namely machines for technical training. Then, they donated the machines to the Sudanese government, part of the protocol between the two countries. The two governments qualified the center, which received the first batch in 1967,

Currently, the center has the following departments (Sudanese-German Center for Industrial Apprenticeship).

1. Filings
2. Lathing
3. Welding and packaging
4. Cooling and Air Conditioning
5. Technical Drawing
6. General Electricity
7. Radio and Television.
8. Carpentry
9. Benzene Mechanics
10. Diesel Mechanics
11. Car Electric Mechanics



Picture number (26): Female Students and the Technical Drawing Department



Picture number (27) :Female Student at the General Electricity Department

Picture number (28): Female Student at the Welding Department





Picture number (29): Female Student at the Filing Department

Department of Technical Education, Faculty of Education, Sudan University for Sciences and Technology:

In 1971, the technical teachers' institute began, establishing the core of the Education Faculty. In 1991, the institute turned into the department of technical education.

Currently, it has three sections: mechanics, electricity and civil engineering. Despite the difficult nature of this type of education, a number of girls graduated from the department.

Table: Female Graduates from the Technical Education Department

Year	Electricity	Civil	Mechanics
2007-2008	8	17	2
2008-2009	13	20	2
2009-2010	18	21	1
2010-2011	18	16	9

Source: Technical Education Department, Education Faculty, Sudan University for Sciences and Technology.

Mobile Girls' Education

Introduction:

Mobile communities in the Sudan represent important sector, socially, economically and politically. The sector makes 12% of the population. It owns 95% of the animal resource, contributing 20% in the national income.

However, the sector suffers from illiteracy among women, in

addition to shortage in education, health and water. Mobile communities receives no education for long time. This negatively affects the development process in their areas.

The colonial rule as well as the successive national governments have ignored mobile communities. In addition, the mobiles resisted education, thinking it turns their sons and daughters into unbelievers. Some of them think that education targets poor urban people, not moving people like them. In short, mobile communities have rarely come across education and educational institutions (Taghreed Al Fadil Yacoub Al Fadil, 2001, 27).

Mobile Education System:

Mobile education runs two types of schools: the mobile school and the stable school.

The Mobile School:

1. Four years duration
2. One trained teacher
3. Adopts the national Sudanese curriculum
4. Opens in mobile places and settlements
5. Forth year graduates enroll in stable schools
6. Operates in under trees or temporal premises
7. Co–education for boys and girls
8. Academic year designed according to community situations.
9. Number of class no less than fifteen students and no

more than thirty students.

Picture number (30): Mobile girls



Table: Mobile Education in the Sudan: Schools, Teachers and Students

States Number	Lo–calities Number	Schools Number	Classes Number	Teachers Number	Girls Number
14	67	1085	2652	419	3690

Source: Mobile Education Administration, Ministry of Education, 2009

Management of Mobile Education Projects:

1. Establishing hostels at localities and administrative units
2. Conducting comprehensive and accurate surveys
3. Enrolling mobile sons and daughters in schools by 2015
4. Evaluating the experiment of mobile education in the Sudan.
5. Qualifying and training mobile teachers
6. Achieving 70% literacy by 2015

Picture number (31): Mobile Girl at Educational Institution



Table: Enrollment of Mobile Girls during Academic Year 2007

.S.N	State	%
1	North Darfur	30.4%
2	West Darfur	24%
3	South Darfur	27%
4	North Kordofan	24%
5	South Kordofan	22%
6	White Nile	15.4%
7	Sennar	24.3%
8	Blue Nile	25.8%
9	Gazera	85%
10	Gadarif	21.6%
11	Kassala	15,4%
12	Red Sea	46.5%

13	River Nile	64%
14	Northern	79%
15	% General	26.4%

Source Mobile Education Administration, Ministry of Education, 2009

The difference of girls' enrollments to boys is 7% to 10%. In urban states, the number of girls' enrollment rose such as in Gezira, Nile Valley and the Northern. In West Darfur, the percentage of boys 10% while boys 24% ??????????????

Table: Number of Schools, Teachers and Female Students in Mobile Education per States

.S.N	State	Schools Number	Teachers Number	Girls Number
1	South Kordofan	132	31	3367
2	North Kordofan	208	37	9279
3	White Nile	51	12	1751
4	Blue Nile	37	43	1829
5	River Nile	65	105	2936
6	Sennar	34	65	1800
7	Gadarif	77	44	3087
8	Kassala	46	52	1943
9	Red Sea	63	43	4669
10	Northern	13	105	1219
11	West Darfur	175	124	7175

12	South Darfur	279	20	4404
13	North Darfur	136	40	4750
14	Total	1316	721	48209

Source: Mobile Education Administration, Ministry of Education, 2009

The above figures show that girls' education is growing among mobile communities. However, there is shortcoming in the number of trained mobile female teachers. In South Kordofan, there are 31 teachers for 3367 students i.e. one teacher for each 115 students. In North Kordufan, there are 37 teachers for 9279 students i.e. one teacher for each 300 students. This gap does exist in many other states. The only exception is the Northern State where there are 105 teachers for 1219 students. Thus, it seems that teachers are not ready yet to work with mobile communities.

Table: Number of mobile teachers and Female Students in 2008

S.N.	State	Schools Number	Teachers Number	Girls Number
1	North Darfur	169	325	7287
2	South Darfur	360	694	13338
3	West Darfur	203	235	19135
4	North Kordofan	230	374	10302
5	South Kordofan	107	116	2277
6	Red Sea	62	165	4669
7	Kassala	207	547	20907
8	Gadarif	85	155	4183
9	White Nile	49	69	2857

S.N.	State	Schools Number	Teachers Number	Girls Number
10	Blue Nile	38	85	2553
11	River Nile	74	321	2601
12	Northern	13	164	1437
13	Sennar	50	145	2031
14	Gazera	37	68	2994
15	Total	1684	3331	85470

Source: Mobile Education Administration, Ministry of Education, 2008.

Expanding Mobile Education in Sudan:

In 1994, the national experts' conference, held in Bakht Al Rida, outlined a strategy for mobile education. Discussions during the conference utilized the survey that the national center for curricula and scientific research conducted in 1988. Experts also referred to the conference on education policies, Khartoum 1990 and the international conference on education for all, 1990.

Fallowing the expert conference, the mobile education became active in fourteen States in the Sudan. Mobile education is a tool to promote communities and raise social awareness in a world of global progress.

Table: Mobile Education 2002-2011

.S.N	Year	Schools Number	Classes Number	Students Number		Total
				Girls	Boys	
1	2003 - 2002	762	1851	32400	41690	64090

2	2007 - 2006	1671	4993	75636	141228	216864
3	2010 - 2009	1476	6199	62489	102529	165018
4	2011 - 2010	1502	5645	61681	106039	167720

Source: Dr. Al Tayib Abdelwahab Mohamed Mustafa, 2011

Internally Displaced Persons:

War, natural disasters or epidemics force people to leave their homes and live in camps and settlements. The number of schools for internally displaced persons is as follows. Three schools in the Northern State, 65 schools in North Darfur, 135 schools in South Darfur and 58 schools in West Darfur. They are usually co-education schools. There are no figures showing the number of boys and girls at school for the internally displaced persons.

Education for Girls with Special Need:

Introduction:

Education for girls with special needs has received adequate care and attention. Girls with social and academic inabilities integrated in general schools. However, a number of children still need special curricula and trained teachers. In the Sudan, there are 84 institutions providing special education for 14466 female students. Families are aware that educating children with special needs make them active participants in the community.

Special Education Institutions in the Sudan:

Special education in the Sudan began in 1946 when the government established the national center for artificial limbs. In 1961, Noor institute for the blind opened. The social care author-

ity established a section for assisting the disabled and subsequently promoted it into a specialized administration.

In 1981, the government formed the national committee for the disabled world day. The committee succeeded in preparing a law for the rehabilitation of the disabled in 1984. During the world decade for the disabled, 1983–1992, the government established the national council for the disabled.

The movement for establishing private institutions for the disabled became active. The ministry of education established an administration for special education in the 1980 to fulfil the following goals:

1. Promote special education and outline relevant policies

2. Provide institutions with trained teachers

3. Utilize organizations and states?

4. Coordinate work among government intuitions

5. Raise community awareness through lectures, conferences and media

6. Conduct a survey on a number of disabled children and suggest educational and rehabilitation plans.

Successive administrations had worked to achieve these goals. However, work almost stopped in 1992 due to lack of resources. Before 1990, teachers belonged to the special education administration. After the introduction of the federal rule, State ministries began to provide teachers in cooperation with the federal ministry.

During 1981–1992, the special education administration trained teachers in courses lasting for 21 to 30 days. Teachers went to

Egypt, Kuwait, Syria and Tunisia on training courses, which lasted for two to three months. (Special Education Administration, Ministry of Education).

Government Special Education Institutions:

National Center for Artificial Limbs:

Established in 1946, the center aimed at producing artificial limbs for the soldiers injured during the Second World War. It began as a department belonging to the Sudan Defense Force until it became part of the Mechanical Transportation Authority in 1974.

In 1984, an agreement signed between the Ministry of Defense and the Ministry of Social Affairs. The first party agreed to provide material for the center and train the staff while the second party agreed to provide administrative supervision. In 1993, the center became part of the Ministry of Social Affairs. It continued to provide consultation and rehabilitation for the disabled.

Al Noor Institute for Educating the Blind:

Established in 1960, Al Noor is the only national institute for the blind in the Sudan. A German charity organization, Liuinse Club, cooperated with the Ministry of Education and the Ministry of Interior in establishing the center. The Ministry of Education provided teachers while the Ministry of Interior provided the premises.

The institute began by vocationally rehabilitating adults. Later on, it focused on educating male and female from the age of seven to fifteen years. In 1968, the institute became part of the Ministry of Social Affairs. The institute includes a nursery and the basic education level. Teaching the curricula of the Ministry of education, it used Braille as a language of instruction.

In 1994, the institute became part of the Ministry of Education. Currently, 150 students enrolled in the institute, including 21 female students. The institute graduated around two hundred students. The institute used to have two levels, basic and secondary. Now, it has basic level only with eight classes. The students sat for the basic education certificate, achieving one hundred percent success. Currently, the number of students is 98 students including 32 female students.

The Model Institute for Training the Disabled, Soba:

The Ministry of Social Affairs and the United Nations Development Program cooperated in establishing the institute in 1986. The Ministry agreed to provide the premises, the staff and raw materials. The United Nations Development Program agreed to provide consultants, equipment, transportation and staff training. The male and female disabled persons between the age of 15 and 35 years received training and psychological services. Activities include carpentry, electricity, tailoring, handcrafts, home economy, typing and chicken farming. Teachers from the Ministry of Education and Ministry of Social Affairs conduct training which continue for two years. The number of the institute's staff is 38 members.

In 1987-1989, the institute graduated 38 learners. In 1989-1993, the institute graduated another batch of graduates. According to the establishment agreement, the graduate was sup-

posed to work in a factory, but this item did not materialize.

In 1993, the institute became part of the Ministry of Cultural and Social Affairs, at Khartoum State. In the same year, the institute stopped functioning due to poor funding and lack of certificate accreditation.

Production Factory for the Disabled, Sahafa:

The factory began in 1991, following an agreement signed in 1986 between the Sudan Government and the United Nations Development Program. According to the agreement, 70% of the factory's workers are disabled persons specially graduates from Soba Institute for the Disabled. The factory did not execute this item properly. Since its establishment, it trained no more than 15 disabled persons.

Salamabi Institute foe Hearing and Communication

Salamabi Charity Establishment and the Canadian Organization for Relief established the institute in 1978. It then became part of the Ministry of Cultural and Social affairs at Khartoum State. The institute includes a nursery and the basic level for the age between 5 to 15 years.

The institute teaches the curricula of the Ministry of Education using the techniques of lips, dedication and headphones. Teachers are from the Ministry of Education and the Ministry of Cultural and Social Affairs. Graduates enroll in Sobah Institute to receive appropriate vocational training. The first batch graduated in 1990. Currently, the institute's capacity is 80 male and female students (Rugaia Al Said and Al Zubair Bashir Taha).

Voluntary Intuitions in Special Education:

Hearing Disability Institutions?



Picture number (32): Female Student at Hearing Disability Institute, Khartoum

National Sudanese Society for the Deaf:

The society began in 1962 and officially registered in 1971. The society established the Institute for Rehabilitation of the Deaf in Khartoum 2 in 1973. It includes a nursery and a basic level. With assistance of Ministry of Education, the society established a number of institutes in various cities in the Sudan such as Atbara, Gaderif, Kasala, Obied, Sennar, Kosti, Duwaim, Port Sudan, Khartoum North and Omdurman.

The institute adopts the ministry's curricula with certain adaptation to suit the deaf child. Teachers utilize the sign language, lips and fingers as tools of instruction.

National Union for the Deaf and Dumb:

The Union began in 1975. Its head office is in Khartoum North. It has around one thousand deaf and dumb members. It focuses on sport and cultural & social activities.

The National League for the Deaf Men:

Established in 1994, the league aims at rehabilitation of the deaf, defending their rights and promoting them culturally and socially.

The National League for the Deaf Women:

Established in 1995, the league aims at raising family awareness and training the deaf women.

The Sport Union for the Deaf:

The union aims at promoting sport activities for the deaf.

Institutions Working in Vision Disability:

Sudanese Union for the Blind:

Established in 1970, the union has seven branches in the Sudan. The number of its membership is around five thousand members. The union aims at training the blind and integrating them in the community, in addition to promoting social and cultural activities. The union has a cattle farm run by the University of Khartoum's Farm. The union has raised funds for establishing a factory under the name Gatra.

The Sudanese Center for Habilitation of the Blind:

The Center began in 1978 thanks to a fund from the Dutch government. The blind persons between the age of 15 and 35 receive social and academic services in addition to vocational training in handcrafts, carpentry and chicken farming. The center graduate around thirty blind persons each year. Teachers from the Ministry of Education teach at the center. Its head office is in Khartoum North.

Friends of the Blind's League:

The head office of the league is in Khartoum North. It aims at raising the standard of the blind persons in all fields. Members are not blind.

The Diya and Amal Institute Atbara:

Established in 1994, the institute is open for both male and female blind persons. It belongs to the National Sudanese Union for the Blind. It adopts the Ministry of Education's curricula utilizing Braille's language. The institute enrolls 26 blind persons at the basic level.

Picture Number (33): A Blind Girl during Prayer



Institutions Working in Physical Disability:

Schesher Home for Habilitation of the Physically Disabled Persons:

The International Society for Schesher Home established the institution in 1974. The home's head office is in Arkaweet, Khartoum. It aims at providing physiotherapy and medicine for physically disabled children between the age of 4 and 15 years. It provides artificial limbs and raises the awareness of parents. The home provides services to the disabled at their own communities, such as Soba, Al Jadeed, Maiguma, Ambada and camps of the internally displaced persons in Jabal Al Awliya.

The home rehabilitates around 300 cases annually. There are hostels for those living outside the capital Khartoum. Operations conducted at Khartoum Hospital and the home's own operating

unit. The home receives support from voluntary organizations, the Ministry of Health, the Ministry of Social Care and Schesher Home in London.

The Sudanese Society for Habilitation of the Physically Disabled:

Established in 1976, the society has 6500 members. Its head office is in Khartoum North. It aims at caring for the physically disabled persons and integrating them in the community.

Sudanese Sport Union:

It began in 1995. Its head office is in Khartoum North. It aims at promoting sports for male and female disabled persons. It formed the National Union for the Disabled. It participated in a number of Arab and African competitions. It achieved excellent results in Arab-African Tournament held in Cairo in 1998 (Rigia Al Seed and Zubair Bashir Taha)

Institutions Working in Mental Disability:

Basma Center for Promoting Mental and Communication Abilities:

Basma Society established the center in 1990. Its headq office is in Golid Club in Eastern Daims. The age of beneficiaries is between 6 to 18 years. It has 33 disabled students. The center aims to:

- Promote intellectual, mental and physical abilities
- Academic education
- Vocational habilitation

Fursan Irada Institute for Children with Special Needs:

The institute began in 1995. It has a board of trustees and a council of mothers. Forty-three persons between 6 to 25 years, benefit from the center. It aims to achieve the following:

- Habilitation of the disabled mentally, psychologically, socially, culturally and educationally
- Running academic classes for the mentally disabled
- Providing vocational training
- Assessment of mentally disabled children
- Providing the parents with family guidance
- Train staff, parents and volunteers
- Integrating the disabled in the community
- Establishing habilitation projects at local communities



Picture number (34):
Physical Disabled Girl
Undertakes House Duty

Child Modern Center:

It began in Khartoum-2 in 1996. It enrolls 22 children between the age of 6 and 16 years. The center aims at provision of vocational, psychological and social habilitation services, in addition to

family guidance and academic education.

Sakina Institute for Disabled Children, Omdurman:

Sakina Society for Disabled Children's Care established the institute in 1985. The institute serves mental disability in addition to vision and hearing disabilities. The institute provides psychological, social, academic and vocational habilitation. Currently, 200 boys and girls have registered in the institute, though attendance is poor. (Rugia Al Feed and Zubair Bahier Taha)

Afaq Awsa Institute, Atbara:

Established in 1986, the institute provides academic, vocational and psychological services. One hundred and fifty persons benefit from the Institute.

Center for Studies of Children Disabilities, Khartoum 2:

The center began in 1993. Currently enrolling 33 children age between 6 to 16 years. It aims to train mentally disabled children to speak and to provide parents with family guidance.

Noor Al Oun Institute, Port Sudan:

It began in 1996 for assisting disabled children vocationally, educationally and psychologically. It enrolls 20 child, age between 6 to 12 years.

Rida Modern School, Khartoum, Mugran:

It aims at integrating mentally disabled students into normal classes at the basic level. There are 35 children between 6 to 16 years old.

ABC Nursery, Khartoum North, Kober:

Established in 1994, the nursery aims at integrating mentally disabled children at normal classes. There were 13 boys and girls

in the nursery. Its functions stopped in 1997.

Ahbab Allah Center, Third Extension:

Established in 1994, it aimed at providing children with psychological and social habilitation. The center stopped functioning in 1997.

Fajer Center, Omdurman:

Established in 1988, the center aims at providing psychological services and communication skills to mentally disabled children. There are eight children in the center.

Tagwa Psychological Assessment Center, Omdurman, Thawra:

Established in 1997, the center aims to provide psychological assessment, family guidance and psychotherapy in addition to training in disability. The center serves 281 boys and girls.

Psychological Assessment and Systems Analysis Laboratory, Khartoum North:

Established in 1997, the laboratory aimed to serve children with disabilities and to guide families. The center stopped to function in 2000. (Rugia Al Seed and Zubair Bashir Taha).

Organizations Serving Children with Special Needs:

1. Schesher Home for Disabled Children
2. Organization of Work with the Disabled and Development
3. Ustratuna Organization for Disabled Children
4. Norwegian Organization for the Disabled

5. The General Society for the Deaf Care
6. The General Society for the Physically Disabled
7. The National Society for the Blind
8. The ……… Center for the Blind Habilitation?

Organizations Working in Special Education:

1. Khartoum Center for Hearing and Communication
2. Al Noor Institute for the Blind
3. Al Amal Khartoum
4. Modern Child for Intellectual Development
5. National Basma for Developing Mental and Functional Abilities
6. Fajer Center for Children with Special Needs
7. Center for Studying Children Disabilities
8. Rida Modern School
9. Tagwa Center for Assessment and Psychotherapy
10. Aisha Center for Hearing and Learning Difficulties
11. Afaq Awsaa Atbara
12. Diaa and Amal Institute, Atbara

Distribution of Female Students per Localities:

Basic level girls enrolled as follows: Omdurman 78, Khartoum

51, Khartoum North 45, Khartoum Technical Schools 33 and Taha ...?. Pre-School Center 11 female students respectively (Ministry of Education, Special Education ....)?

Integrating Persons with Special Needs:

During the celebration of the world day in 2011 of the disabled persons, a new idea introduced. Do not treat disabilities as an isolated issue. It is a matter for all sectors of the society and the focus should be on comprehensive integration.

Persons with disabilities represent 10% of the world population i.e. nearly 700 million persons. Eighty percent of them live in the developing countries where they face enormous difficulties and obstacles, including shame, discrimination and exclusion. Decision-makers are not aware enough to integrate the disabled in educational, social and developmental processes.

Educational Integration:

Educational integration is mainly about friendship among the disabled and their classmates. The classroom is a good place for learning, acceptance and inclusion. The society needs to provide equal opportunities for all students and promote their skills to the maximum.

The integration policy aims at resisting exclusion through effective tools that face challenges in a normal class. More people are calling for the education of children despite disabilities or learning difficulties. Practically speaking, however, integration at school needs a lot of preparations and resources.

Prepare an appropriate educational environment, curricula, human resources and educational tools. Rehabilitate the building so the disabled have access to the classes, toilets and recreation halls. Make necessary administrative adjustments and reschedule the timetable.

In this process, the trained teacher is highly central. Training in special needs is essential for understanding and implementing educational integration. Disabled students need to benefit academically and receive friendship form their classmates (Sumaia Babiker Yusif 2011)

Table: Basic Information on Centers for Special Needs, Khartoum State

Total Children	Age Groups		5–15 Years	Not Conducted	Conducted	Total Centers		.S.N
	5+	15< سنة				Number	Locality	
193	5	62	131	0	5	5	Karari	1
601	15	221	365	0	10	10	Omdurman	2
121	4	12	105	0	2	2	Ombada	3
136	–	23	113	0	6	6	Jabalawlia	4
648	2	220	426	0	19	19	Khartoum	5
424	42	100	282	0	8	8	Khartoum Noth	6
213	8	22	96	0	3	3	East Nile	7
2.336	91	660	1.518	0	53	53	Total	

Source: Ministry of Education, Special Education Administration, Khartoum State, 2011

Table: Institutes and Centers for Special Needs, Khartoum State

.S.N	Locality	Center	Students Number
1	East Nile	Nosiba	16
2		Blue Nile	30
3		Blue Nile	30
4	Jabaawlia	Forsan Irada	6
5		Bistalozi	9
6		Iman	5
7		Omnia	10
8		Shamndora	1
9		Omalhasan	16
10	Ombada	Malak	25
11		Osrtuna	29
12	Karari	Alsudani	19
13		Tagwa	14
14		Rahma	15
15		Rahma 2	23
16		Amal	–
17	Bahri	Alnoor	33
18		Al Amal	13
19		Nima	17
20		Aysha	–

.S.N	Locality	Center	Students Number
21		Alsideeg	19
22		Hala	3
23		National Sudan	4
23		Maian	–
24	Khartoum	Al Mubark	18
25		Amal	66
26		Mashail	20
27		Eman	10
28		Al Shamel	8
29		Suad Tayib	31
30		Modern Khar–toumF	10
31		Spain	–
32		Shecher	–
33		Al Salamabi	37
34		Khartoum	6
35		Aisha	10
36		Malak	4
37		Dar Alhanan	31
38		Child & Family	6
39		Modern Rida	32
40		Manar	5
41		Thiga	17

.S.N	Locality	Center	Students Number
42	Omdur–man	Ashwag	6
43		Suad Al Tayib	19
44		Enaya	9
45		Al Amal	81
46		Sakina	–
47		Osrtuna	–
48		Al Fajr	2
49		Amal Mohndsen	12
50		Skills Develop–ment	14
51		Sudan Hearing	29

Source: Ministry of Education, Special Education Administration, Khartoum State

Talent and Excellence Schools:

General View:

There were three schools of excellence in the Sudan: Khor Tagat, Hantub and Wadi Syadna. Later, Khour Omar School joined these three schools until it closed in 1994 (Attalah 2009). The Minister of Education, Mohamed Al Shiekh Medani, opened a number of model schools in Khartoum State, mainly for highly in–telligent students according to the famous classification designed by Maryland (1972).

Those in charge of talent schools, including myself, need to encourage the enrollment of outstanding students at appropriate

places. In 2003, the Minister of Education, Mohamed Al Shiekh Medani, formed a committee in charge of talent schools. Accordingly, the Ministry of Education in Khartoum State organized a successful discussion workshop on 12 April 2004. Held under the motto “Caring for Talents Enriches Society and the Future,” the workshop aimed at introducing talent schools.

The workshop recommended that special care and guidance given to talented children in the Sudan. Khartoum Establishment for Private Education presented an experiment for talented students called Taiyer Al Simbir. A technical committee formed including experts from the Ministry of Education and other institutions with experience in talented children, psychological assessment, psychological guidance and talent detection. The specifications of Taiyer Al Simbir utilized in government detection of talented students.

There is no specific model for discovering children with high abilities. However, there are useful detection methods and programs (Davies and Reem, 1003, 2001). In the Sudan, we need to use the latest and up-to-date theories and methods in the field. Let us focus on high abilities that include mental ability, creativity and academic talent, in addition to talents in music, sports and leadership (1972 and 1986). We have to be culturally sensitive, adapt theories to the local environment and benefit from Islamic and Arabic heritage (Al Khalifa, 2001).

Let us benefit from international and regional experiences as well as from the research experiments conducted in the Sudan. Conducting research on intelligence in the Sudan, Scott (1950) recommended the encouragement of Sudanese talented children. Lewisite (1981) recommended the detection of talented children in the Sudan at the age of 8 to 9 years. It is useful to utilize Qabas School’s implementation of Taiyer Al Simbir Project in

2002-2004.

In intelligence detection, utilize the adopted psychological measurements. They have proved high degree of credibility in the Sudanese local environment. However, constant review of these measurements and detection data is of utmost importance.

From psychometric point of view, the high ability persons identified with a special framework. High ability persons may be one of the following according to the measurement adopted.

- They are among the 3% of persons who are at the highest point of mental ability
- They achieve a standard deviation above average rate of 2.3%
- They are above two hundred 95 according to the matrices scale.
- The score 130 degree or above on an individual intelligence scale (Wiksiller Scale for Children Intelligence, Third Edition)

According to the study by Khalifa, Taha and Ashriya (2005), talented persons in the Sudan make 2.3% of the total population. Diversified detection techniques and tools reduce the margin of error. The accurate techniques in data analysis is important.

Below, we provide a Sudanese experiment in selecting high ability students conducted at Khartoum State's schools during the academic years 2005,2006,2007,2008 and 2009.

In 2005, schools nominated students who achieved first grade in addition to selected outstanding students. Around 86475 students participated in the process. Then, a short list of 2735 students made i.e. 3.2%. Strict selection conducted using interna-

tional intelligence measures such as creative thinking and general intelligence test. In the end, 150 students chosen: 75 boys and 75 girls. They enrolled in the emerging talent schools, half of them boys and half girls. The percentage of the selected was 8% from the talent basin and 0.17% from the total number.

In 2006, certain amendments made on the selection procedures of the previous year. Vertical lines test replaced the circles test and new tests introduced such as Arabic language, Quran, mathematics and composition. Psychological tests used on the 1680 nominated students, of whom 150 students selected and distributed to schools. The selected children made 8% of the talent basin.

In 2007, the detection system boosted and improved. Outstanding students selected at the rate of 10 students from each school. The selected 9453 students out of 110472 students. The percentage of the selected was 8.6 out of the total number of students (Educational Statistics, 2007-2008), making 0.7% of the talent basin. A short list of 300 students made reduced to 150 students. This selection system was highly improved compared to the previous years.

In 2008, the number of nominated students was 3500 students. Using competency test, 685 students short- listed, 19.6% of the talent basin. Using the intelligence measure, 251 students short-listed, at a percentage of 7.2% from the talent basin. During the year, further assessment conducted utilizing student actual performance and grades. One hundred and fifty students selected 4.3% of the small talent basin. The system used in 2008 was excellent in terms of data analysis. Who would be able to teach such highly intelligent and talented students?

In 2009, 5600 students nominated and given competency test

in Arabic language and mathematics. At this stage, 1200 students selected 21.4% of the talent basin. The number reduced to 253 students depending on performance and intelligence test. A test of language skills and personality reduced the number to 144 students, 2.6% of the talent basin. Appropriate statistical tools used to assess the data of the talented students.

During the five-year period, the number of students selected had always remained at 150 students, despite the fact that the total number of students was on the increase (Al Khalifa, 2008). The number of talented female students at the basic school in 2011 was 300 female students, studying in various schools at Khartoum State. At the secondary school, the number was 150 female students, studying at the first, second and third classes (Special Education Administration, Khartoum State)

Educating Girls Outside School:

The first experiment in education outside school began in Bakht Al Rida, White Nile State. Established in 1934, Bakht Al Rida Institute was a turning point in educational process in the Sudan. At that time, they thought of establishing an administration for adult education in the country.

In 1944, the first club for the young and a publication office established. Campaign to fight illiteracy began in 1949 covering villages in the White Nile and Gezira in addition to prisoners, the police and workers. In 1956, the Ministry of Education established its own adult education department, focusing on fighting illiteracy and boosting communication skills, reading, writing and

mathematics.

Currently, there are two types of adult education: young and adult. In 2008, the number of adult education institutions reached 6802 institutions. The number of female in adult education reached 7629 young girls and 137931 adult women. Compared to the number of male learners, this was a high number, showing the enthusiasm of girls and women to enroll in adult education (Secretariat General, Adult Education, 2011).

Situation of Girls' Education Outside School:

The table shows the number of young girls and women enroll–ing into adult education in Northern States in 2010.

Table: Young Girls and Women in Adult Education 2010

Age	Female
?	?
14–9 Young	1041295
Adult 45–15	1766141
45 Plus	471922

Source: Secretariat General, Adult Education, 2011

Electronic Education for the Young and Children Outside School Alternative Opportunities:

In implementation of the recommendation of Education for All in Thailand in 1990, the National Council for Adult Education conducted an important survey in 1993. Covering five states, the survey targeted the age category between 9 and 14 years. Those outside school and their communities, in Kordufan, Darfur,

Gezira, Eastern and Northern, assessed and studied.

Accordingly, a program planned and the following measures taken:

- Curriculum for the young including reading, writing, mathematics, religious education.
- In 1980, expanding the project in the Northern States and in 2000 in the Southern states.
- Adult education employees ran the project
- Teachers seconded from the basic level in addition to volunteers
- In 2003, the experiment evaluated and found to be successful.

Despite the success of the project, evaluators drew attention to the following difficulties:

1. Population movement, lack of water and security problems
2. Instable teachers due to end of contract or lack of financial incentives
3. Poor buildings due to lack of seats, toilets and ventilation
4. Classes include different educational levels, and lack of information on learners
5. Weak communication activities due to lack of resources
6. Weak community participation due to financial shortage from the government and non-government donors.

7. Officials at state levels not empowered enough run project performance

8. Lack of transportation reduced monitoring and evaluation (UNICEF Report).

Decision-makers at the Ministry of Education have to take into consideration the solution of the above- mentioned difficulties. Moreover, the participation of local communities achieved success of many programs. Furthermore, attractive programs will always lead to active participation.

Alternative programs for education outside the school in the Sudan achieved success for a number of reasons and factors.

Firstly, security in rural areas attracts the young and children to enroll in programs provision of food, water and basic services is a significant factor or participation.

Secondly, the existence of a comprehensive experiment in educating the young between the age of 9 to 14 years. That will help in formulation of programs for the category of 7 to 24 years old.

Thirdly, the availability of technical resources will lead to increasing accessibility. That includes the availability of experts, and data suitable for the category of 9 to 14 years old.

Fourthly, the existence of certain institutions such as the national service, which contributes to the centers' training and coordination activities.

Fifthly, the availability of programs for training all the employees in education of the young that would include leaders, trainers, supervisors, teachers and facilitators.

Sixthly, the role of Education Ministry's officials in charge of informal education, including supervision and guidance at central

and regional levels.

Seventhly, the support of organizations in the field of children and youth promotion will boost the current programs. Partners will work through a system of networking and division of labor.

Eighthly, appropriate system for follow-up and evaluation, based on data and result-oriented approach.

Ninthly, support could come from international and regional organizations concerned with educating and training children and the youth.

Tenthly, certain training institutes utilized in networking hand-crafts, vocational training, technical education at institutes and centers.

Eleventh, Sudan joining plans of international organizations concerned with children and the young such as the United Nations Development Program, Food and Agriculture Organization, International Labor Organization (**UNICEF Report 2008**)

Creative Opportunities for Children and the Youth Outside School:

Four strategies implemented aiming at providing education to children and the youth outside the schools, depending on profile and needs of learners.



Picture number (35): Electronic Education in Gadarif

Category between 7 to 24 years educated in reading, writing, mathematics and life skills. This conducted in classes through face–to–face instruction. The main result is provision of good education to 600 thousand learners in a safe and friendly learning environment.

The strategy implemented through academic evaluation and instructions for organized group of children and young. Children enrolled in existing classes and taught by trained teaching assistants. An evaluation conducted every six months and final examinations held at the end of school year.

The strategy aims at children and young persons from the age of 7 to 14 years. They have never enrolled in school or they dropped out. They learn for a period of six to three years. The strategy targets 600 thousand learners, 60% of them women.

The strategy adopts face–to–face instruction for the three categories mentioned above. For first age category, the strategy deals with basic education. For the other three categories, the strategy deals with teaching reading, writing, mathematics, religious education and continued learning (UNICEF Report, 2008).

The first year covers the program of the first basic circle. Its duration is between 6 months to one year. The host school conducts evaluation at the end of the first six months to decide whether to integrate learners or release them to continue their initial program.

The second year covers the second circle of the basic education. It targets learners who come back to school after dropping out. They enter an adapted curriculum evaluated after the first year. At the end of the year, they sit for the examination of the formal education.

The third and fourth years cover the third circle of basic educa–

tion. Leaners enroll in an adapted curriculum preparing them for the basic education examinations. After six months, they evaluate and integrate them. If they do not pass the examination, they will join certain classes the following year. If they do want to continue in the formal education, they will give them the opportunity to join the youth program from 15 to 24 years. Learners given the chance to integrate in the formal system for three successive years.

Overall, the system is flexible and learners never forced to join the formal system of education. The timetable is flexible: morning for 7 to 9 years and afternoon for 10 to 14 years. More chance given to girls through the adoption of gender segregation and lessons in the afternoon (UNICEF Report 2008)

Chapter Six

Present Situation of Girls' Education and Future Vision

Directorate for Girls' Education 2011

The Directorate for Girls' Education established in April 2000, at central and state levels. That followed realization that figures of girls' enrolment decreased. The Directorate undertakes efforts to increase the significance of girls' education among beneficiaries, decision-makers, local community and parents. It aims to achieve the following goals:

- Fulfillment of Sudan's international commitments such as Child Rights Convention, Education for All, Peking Declaration, Population Conference and Millennium Development Goals.
- Raising awareness on the significance of girls' education among rural communities.
- Linking education with the labor market.
- Boosting positive values through girls' education.
- Fighting negative traditions and practices.
- Introducing gender concepts in education for sustainable development.
- Convincing families to invest in girls' education.
- Networking partnerships among intergovernmental, governments and non-governmental organizations.
- Funding income-generating projects to sustain girls' education.

- Providing grants for girls of poor families (Directorate for Girls' Education 2011).

The Policies of Girls' Education Directorate

- The National Record Day (16th of July) in all states.
- Mobilizing international, regional and local organizations to provide resources for girls' education.
- Designing and implementing a national strategy for girls' education.
- Mobilizing social sectors in support of girls' education.
- Forming a consultation council to provide resources for girls' education.
- Providing good quality education for girls.
- Facilitating appropriate and attractive educational environment.
- Preparing cultural and media programs in support of girls' education

Achievements of Girls' Education Directorate

- Organizing seven conferences on girls' education.
- Girls' Education Strategy
- Campaigns on National Record Day.
- Training on running girls' clubs at central and state levels.
- Girls' educations publications: Girls' Education Magazine, Pamphlets and Brochures.
- Encouraging married young women to continue education
- (Directorate for Girls' Education, 2011).

25-Year Strategy, Ministry of Education, 2003- 2027

1. Providing educational services for girls and initiating alternatives for more enrolment

2. Support informal education, giving a second chance for girls outside the school and utilizing local community and young education

3. Activating channels between the formal and informal education, opening up chances for interaction

4. Utilizing religious schools or Khalawi as an attractive option

5. Increasing the budgets of basic education and reducing the cost, attracting poor families especially in rural and remote areas

6. Provision of high quality education through the following steps:

Firstly, promote curricula for gaining skills and outline tools for evaluation

Secondly, train teachers and improve their living standard

Thirdly, provide the schoolbook and educational tools and equipment

Fourthly, create basic services and safe environment

Fifthly, turn the school into green area to attract students

Sixthly, introduce vocational and technical education, giving girls the opportunity to increase family income

7. Solution of economic problems through the following steps:

Firstly, encourage investors to provide educational services

Secondly, bring donations from international or-

ganizations to serve remote areas, focusing on girls' education

Thirdly, increase budgets

Fourthly, provide education for all

Fifthly, adhere to free education

Sixthly, generalize the experiment of productive school

8. Flexible curricula appropriate for families and local language situation

9. Attention to technical education for women, boosting life skills and family-income

10. Make sure girls complete basic education and acquire basic skills especially in rural areas

11. Focus on girls' education and basic & secondary levels, giving opportunities in formal education.

12. Active contribution of women in educational management and decision-making.

13. Participation of women, students and teachers in curricula design, involving women in follow-up process

14. Removal of gaps between the education of boys and girls in urban and rural areas, for development and peace (Educational Planning, Education Ministry, 2003).

Strategy for Girls' Education

The strategy aims at educating girls and fulfilling the national policy on gender and education for all.

The Federal Ministry of Education prepared a strategic plan for achieving the above-mentioned vision. Implemented in various

sectors, the strategy aims at achieving the following objectives in girls' education:

- Increase enrolment opportunities leading to general compulsory education
- Adopt strategic planning and prepare data bases
- Promote examination and evaluation system
- Provide opportunities for students who pass basic educations examination to enter secondary education
- Improve educational quality through more resources, better environment and high performance
- Provide opportunities for the young and children especially those in difficult situations or war zones
- Link education to the needs of local community
- Promote goals and content of curricula and upgrade teaching methods and evaluation systems
- Develop the teaching profession, giving attention to teachers in terms of recruitment, training and income
- Provide social insurance and support unity leagues
- Promote national entity feeling through the curricula and related activities
- Coordinate among educational institutions at federal, state and local levels
- Utilize information technology in curricula execution
- Achieve equality by giving special care for children with special needs and victims of war & natural disasters
- Promote education's employees through training courses

- Promote programs for pre-school education and for children outside school
- Complete basic structures for education services
- Establish a fund for financing education and boost education economy through research and studies
- Support participation of children (Strategy for Girls' Education, Northern State, UNICEF, 2009, 22).

Plan for Girls' Education

Sixth Conference for Girls' Education 2007

The conference adopted the following vision: a safe girl having the opportunity to enroll in high quality free education that empowers her and gives her positive values by 2015.

Five Principles Guiding the Plan

1-Gender Equality in Resources Sharing for Good Living

Public resources will be available for the education of boys and girls on equal grounds. International community testifies that decision-makers adhere to the principles of gender equality.

Attention given to girls' education especially in war zones and poor areas. The peace agreement and the transitional constitution support gender equality's principles.

2-Protection of Weak Girls inside and outside School

Work depends on achieving the interest of children without any form of discrimination. Free education made available for weak girls inside and outside the school especially victims of war, mobile children, ethnic minorities and children with special needs. Girls at school do have the right to reproductive health and the opportunities to education after marriage.

3-Participation of Women and Girls

The program encourages girls' participation in leadership and decision-making in the school and community. It encourages women to train girls and join the councils of parents and teachers.

4-Empowering Women and Girls Economically

The program aims to build partnerships to increase the income of women and girls. This will end poverty and social exclusion. Economic empowerment could mean independence and contribution in family expenses in addition to financially assisting younger members of the family.

5-Commitment to International Declarations, Agreements and Programs

The government of national unity will support the program, part of its commitment to the child rights agreement, education for all, Millennium Development Goals, the U.N. initiative on girls' education and the U.N. framework for support of development in the Sudan (2009- 2012).

This commitment requires building wide partnership among the state, the U.N., donors, civil society organizations, councils of teachers and children (Strategy for Girls' Education, Northern State, 2009, 21).

Expected Results of Girls' Education Plan

- Creating positive polices and partnerships for affordable basic education for all
- Reducing the number of the 1.3 million girls outside formal education and increasing the number of beneficiaries in formal education.
- Increasing the rate of girls' educational completion from

50% in 2007 to 70% in 2011

- Transforming 125,000 mobile girls from the basic level to the secondary level

- Better gender education in life skills, nutrition, public health, AIDS and environment education

- Reducing the female genital mutilation from 69.4% in 2006 to 20% in 2011

- Participation of 500,000 girls in the programs of the international movement for girls' education

- Creating formal education opportunities for 500,000 girls between the age of 15 and 20 years in addition to achievement of economic empowerment (Strategy for Education of Girls, Northern State, UNICEF, 2009, 22).

Empowering Girls' Participation

The movement of girls' education creates opportunities for girls to take decision and manage their own affairs. Girls' clubs give them the chance to express themselves on regular and continuous bases, boosting life skills and self-confidence. Media and discussion groups reduces discrimination against girls, compared to boys. Creative arts utilized to convince girls to handle unwanted sexual relations and unsafe sex.

Leaders of girls' clubs will communicate through active networking across the country, protecting child rights and exchanging research, guidance and leadership skills. Good practices will be encouraged through media, training and technological support (Strategy for Girls' Education, Northern State, 2009, 28).

Alternative Education and Economic Empowerment for Girls

The strategy meets the nutrition needs of 500,000 girls outside the education system. Focusing on girls from poor families, the strategy provides virtual education, promotion of information technology, reading and writing skills, mathematics and life skills. Focus made on projects that raise the income of poor families, those affected by war, returnees, internally displaced persons and girls with special needs.

The strategy's various sectors implemented through partnership of the government ministries, U.N. agencies and women organizations. The aim is to empower girls and assist them economically. The expected outcome is that 500,000 girls outside school enroll in intensive informal education and find opportunities for economic empowerment (Strategy for Girls' Education, North-

ern State, UNICEF, 2009, 29).

Table: Strategy for Girls' Education in the Northern States (after the South Separation)

Basic Results	Indicators	Methods	Time	Implement–ers
Millennium Devel–:opment Goals Gender equality, Women empower–ment and eradi–cation of gender discrimination at school by 2011	Gender gap in basic and secondary education	Educational Information Management Systems ((EIMS	One time in a year	Ministry of General Education, Director–ate of Girls Education

Basic Results	Indicators	Methods	Time	Implement–ers
Effective policy, Partnership, Low cost & accessible education to girls	increase budget training of parliament mem–ber and decision–makers on gender equality	EIMS Annual re–ports	Annual Monthly Annual	Ministry of General Education, Directorates of Girls Education at federal and state levels
Around 1.35 mil–lion girls outside schools finding fair chances	Percent–age of girls Intake Number of girls in Friendly schools	EIMS Field reports	Annual Monthly Annual	Ministry of General Education, Directorates of Girls and Planning at federal and state levels

Basic Results	Indicators	Methods	Time	Implement–ers
Girls’ finishing basic from 50% in 2007 to 75% in 2011	PPolicies encour–aging girls es–pecially married one	EIMS Field reports Annual re–ports	Annual Monthly Annual	Ministry of General Ed–ucation, Girls and Planning Directorate at federal and state levels
Assit 125000 mo–bile girls to finish basic and go to secondary	Rate of finshing basic and transfer to sec–ondary	EIMS	Annual	Director–ates of girls, mobile and planning at federal and state levels
Quality education, gender sensitive, life skills, health	Number of trained teach–ers, annual perfor–mance rate	Annual re–ports States re–ports Partners reports	Monthly Annual Annual	Ministry’s directorates of girls and planning at federal and state levels

Basic Results	Indicators	Methods	Time	Implement–ers
girls par– 000 500 ticipating in school clubs	Number of girls, num–ber of trained lead–ers and commu–nication	Follow–up reports	Twice a year	Ministry's directorates of girls and planning at state level
girls out– 000 500 side school getting empowering edu–cation	Number of girls In schools and al–ternative educa–tion Number of credits	Reports of ministries at state level	Annual Annual Twice a year	Ministry directorates of girls and planning at federal and state levels

Source: Strategy for the Northern State, UNICEF, 2009, 33

Table: Summary of Budget (SDG)

Activities	First Year	Second Year	Third Year	Total Budget
Policies, Support and Partnerships	787,270	583,000	624,250	1,994,520

Activities	First Year	Second Year	Third Year	Total Budget
Segregated and girl–friendly schools	1,869,500	3,502,000	3,518,700	8,890,200
Fighting social and cultural bar–riers	366,000	366,000	368,000	1,100,000
Quality educa–tion and gender sensitive system	70,000	149,900	78,000	297,900
Girls participa–tion and em–powerment	679,400	1,779,400	1,779,400	4,237,200
Alternative education and economic em–powerment	2,438,000	2,438,000	2,487,500	7,363,500
Total	6,210,170	8,818,300	8,854,850	23,883,320
extra ex– 25% penses, admin–istrative fees	1,552,542	2,204,575	2,219,712	5,970,829
Total	7,762,721	11,022,875	11,068,562	29,854,149

Source: Strategy for Girls’ Education, the Northern State, UNICEF, 2009, 34.

References:

1. Ahmed Saad Masud (2010), Tataur Al Taliem fi Al Sudan, (Education Development in the Sudan), Distance Education Center, Sudan University for Sciences and Technology.

2. Technical Education Administration (2008), Ministry of Education, Ihsaiat Muasasant Al Taliem Al Fani – 2008 (Technical Education Statistics: 2008)

3. Istratigiat Taliem Al Banat lil Wilaya Al Sahmaliya, 2009-2011 (Strategy for Girls Education, the Northern State, 2009-2011). Khartoum, 25 March 2009.

4. Asmaa Hamid Fadul (March 2003), Dur Talim Al Banat fi Al Tanmiya and Bina Al Salam fi Al Sudan (Role of Girls' Education in Development and Peace-Building in the Sudan), Women World Day, Khartoum.

5. Al Khalifa Omer (2008), Tarbiat Al Mauhubeen Khiyar Al Munafsa Al Amthal (Education of the Talented as Model for Competition), Arab Magazine for Psychological Sciences, Tunisia.

6. Al Tayib Abdelwahhab Mohamed Mustafa (2011), Tamueel Taliem Al Ruhal fi Al Sudan (Financing Mobile Education in the Sudan), paper, Mobile Education Conference, University of Bakht Al Rida

7. Al Markaz Al Almani (German Center) Khartoum 2

8. Al Musuaa Al Arabiaa Al Almaniaa (1999), (International Arabic Encyclopedia) Corporation for Encyclopedia for Publication and Distribution, First Edition.

9. Babiker Badri (No Date) Tariekh Hayati (History of my Life), Second Part, (No Publisher). Also Babiker Badri, (No date) Tariekh Hayati, (History of My Life) Third Part (No publisher).

10. Rabah Al Sadiq Al Mahdi (2011) Al Maraa Al Sudania min Al Turkiya ela Al Mahdia (Sudanese Women from Turkish Rule to Mahdia Revolution), paper.

11. Rugaa Al Sayed Al Tayib Al Abbas Badr and Zubair Bashier Taha (2005) Taheel Dhawi Al Hajat Al Khasa Dakhil Al Mujtma (Re-habilitation of Persons with Special Needs in the Community) (No publisher).

12. Rwda Bachier Al Abbadi (2011), Director of Bahier Al Abbadi Basic School for Girls, Interview.

13. Somia Bashier Dafalla (2005) Tariekh Mamlakat Kush (History of Kush Kingdom) First Edition, Al Ashiqa House for Printing and Pub-lishing, Khartoum North.

14. Suad Ibrahim Eisa (2002) Taliem Al Fatat Al Sudania bien Al Tamauz wa Al Tameez: 1900-200 (Girls' Education between Excel-lence and Discrimination 1900-2000, Master Publication Company

15. Salateen Pasha (1988) Al Seel Wa Al Nar, Translated< (Sword and Fire) Jeel Publication House, Beirut.

16. 16. Sumiaa Babiker Yusif (2011) Damj Dhawi Al Iagaa Al Samaiya (Integration of Persons with Hearing Disability) Training of Trainers, Training Course, Hearing Disability.

17. Somia Osman Fad Al Mulaa (2005) Athar Baramj Taliem Al

Kibar Ala Al Maraa Al Najeha (Impact of Adult Education Programs on Mobile Women), Ph.D. Dissertation.

18. Charle Bonnie (1990), Karma Mamlakat Al Nuba (Karma: the Kingdom of Nuba), Translated by Ahmed Mohamed Ali Al Hakim, Khartoum Company for Printing, Publishing and Distribution.

19. Omar Abdalla Al Samahwni (1970) Nabta Wa Merawi fi Belad Kush: Bahth fi Tariekh Al Sudan Al Gadeem (Nabta and Meroe in Kush Lands: Study in Sudan Ancient History) Sudan Research Unit, Faculty of Art, University of Khartoum.

20. Omar Haj Al Zaki (1988) Al Ilah Amon fi Mmamlakat Merawi: 750 B.C–350 B.C. (God Amon in Meroe Kingdom: 750 B.C.–350 B.C.) Graduate College Publications' University of Khartoum, First Edition.

21. Omer Haj Al Zaki (2006) Meroe Kingdom: Al Tariekh wa Al Hadara (Meroe Kingdom, History and Civilization), First Edition, Dams Unit Publication, Khartoum.

22. Mohamed Ibrahim Abu Salem (1001), Al Athar Al Kamila lil Al Imam Al Mahdi (Complete Effects of Imam Al Mahdi, Second Volume, Khartoum University Press, Khartoum.

23. Mohamed Ibrahim Abn Saleem (1991), Al Athar Al Kamilaa lil Al Imal Al Mahdi: (Complete Effects of Imam Mahdi), First Edition, Third Volume, Khartoum University Press, Khartoum.

24. Mohamed Ibrahim Abu Sleem (1991) Al Athar Al Kamilaa lil Al Imal Al Mahdi: (Complete Effects of Imam Mahdi), First Edition, Forth

Volume, Khartoum University Press, Khartoum.

25. Mohamed Ibrahim Baker (No date), Tariekh Al Sudan Al Qadeem (Sudan Ancient History) (No Publisher).

26. Mohamed Al Noor bin Daifallah (1992), Kitab Al Tabagat bi Khusus Al Awliaa Wa Al Saliheen Al Ulamaa, Writing, Translating and Publication, University of Khartoum.

27. Mohamed Omer Beshier (1983) Tatawer Al Taliem fi Al Sudan (Development of Education in the Sudan) Second Edition, Al Jeel House, Beirut and Khalifa Atiya Bookshop, Khartoum.

28. Mohamed Muzamil Al Bashier (2004) Al Taliem Al Al Asasi: Mafhumaho, Khasaisaho wa Ahdafaho (Basic Education: Concepts, Features and Goals), Education Studies Magazine, Nat circle Center for Curricula and Educational Research, Ninth Number, Fifth Year.

29. Mohamud Abdalla Burat (1970) Taliem Al Maraa fi Al Sudan: Mushkilatih wa Murtajaytih (Women Education in the Sudan: Problems and Outcomes) M. A. Dissertation, American University, Beirut, Lebanon.

30. Mukhtar Ibrahim Ajuba (2001), Al Maraa Al Sudania: Ishragat Al Madi wa Dhulimatih (Sudanese Women: Past's Brightening and Darkness) First Edition, Mohamed Omer Bashier Center for Sudanese Studies, Tabsher Printing, Khartoum.

31. Mustafaa Awadallah Bushara (2001) Al Sheir Al Sudani ala Manasat Al Tariekh (Sudanese Poetry and History), First Edition, Sudan Currency Printing Company, Khartoum.

32. Nasir Al Seed (1996) Tariekh Al Siyasa Wa Al Talieem fi Al Sudan (History of Politics and Education in the Sudan) First Edition, Khartoum University Press, Khartoum, Sudan.

33. Hashim Daifalla (1969) Al Talieem Al Fanie fi Al Sudan (Technical Education in the Sudan) National Conference for Education.

34. Ministry of Education (2009) Mobile Education Administration, Ihsaiat Talieem Al Banat fi Al Marhal (Statics on Mobile Girls' Education).

35. Ministry of General Education (2011) Girls' Education Directorate.

36. Ministry of General Education (2009) Directorate General for Educational Planning, Directorate for Statistics and Educational Planning, Al Ihsaa Al Tarbawi lil Al Aam Al Dirasi 2008-2009 (Educational for Statistics for the School Year 2008-2009).

37. Ministry of General Education (2011) Directorate of Special Education, Tagareer (Reports).

38. Ministry of General Edcuation (2008) Mobile Directorate, Ihsaiyat Al Ruhal lil Al Am 2006-2008 (Statistic on Mobile for the year 2006-2008).

39. Ministry of General Education (2011) Special Education Directorate, Ihsaiyat Maahid Dhawi Al Ihtiajat Al Khasa, Wilayat Al Khartoum (Statistics on Institutes for Special Needs Education: Khartoum State).

40. Ministry of Education, Sudan (1960) Al Talieem fi Al Ahd Al Watani, Al Kitab Al thamin (Education during the National Era, 8th

Book), Publication Bureau, Khartoum.

41. Ministry of Education, Sudan (1061) Al Talieem fi Al Ahd Al Watani (Education during National Era, 3rd Book), Publication Bureau, Khartoum.

42. Ministry of General Education, Technical Education (1975) Al Talieem Al Niswi (Women Education) Ministry of Education Printers, Khartoum North.

43. Yahya Mohamed Ibrahim (1987) Tariekh Al Talieem Al Deeni fi Al Sudan (History of Religious Education in the Sudan) First Edition, Al Jeel Publishing House, Beirut.

Supplement

Graduates from German Center 1979-2011

Firstly General Electricity Department

Year	(Graduates (Girls	(Graduates (Boys and Girls
2005	Mena F Fuad	34
2006	-	-
2007	Feryal A Abdalla Howida H Haj	32
2008	-	-
2009	Adwia M ali Afra A Abdalrahman	36
2010	Tagred A Osman	45
2011	Shima H Gebrel	29

Secondly Electronics Department

Year	Female Graduates	Graduates (Boys (and Girls
1988-1989	Zahra A Yahya Suad Y Ali Sitbanat H Husain	12
1989-1990	Nimat I Bakhit Sidiga S Hai Ibtisam M Wahbi	25
1990-1991	Sabah S Salama Nawal Y Bashir	18
1991-1992	Habila S Adam	13
1992-1993	Faiza H Hamad Ikram Mohamed Arafa M Osman	23
1993-1994	Ishraga A Majed Madiha K Ali Magdora M Doka	20
1994-1995	Sawsan A Husain Ikhlas H Gasmala Amira S Haj Gisma Z Suliman	20

Year	Female Graduates	Graduates (Boys (and Girls
1995-1996	Intisar O Sied Mary D Eyo	23
1996-1997	Zainab M Abdlatif Amal H Ali Inam I Suliman Raja H Gasmalla	14
1997-1998	Lobna R Karstum Aza A Abdlgadir Limia M Hassan Sumia M Fadlmla Amal S Shiek Lobna O Hasan Mona M Fadul	16
1998-1999	Traiza G Gowad Aziza B Kuku	13
1999-2000	Omslma S Ajbna Salma M Jebrel	26
2000-2001	Nansi A Gasmala Malak I Ahmed Traiza K Deng	25
2001-2002	Fatma I Jubara	23

Year	Female Graduates	Graduates (Boys (and Girls
2002-2003	Fatma S Ahmed Nidal A Abrhman Nada A Jabir Manahil Y Toom Fatma A Suliman	21
2003-2004	Safa M Garnabi Jule J Yona Traiza Y Rawai Nimat Y Suliman Noha M Daniel Madina I Abdala	21

Thirdly Carpentry Department

Year	(Graduates (Girls	Graduates(Boys (and Girls
1987-1988	Taisir H Jebrel	62
1997-1998	Tamadur M Salih Zahra A Musa	18
1998-1999	Salwa H Mahmd Amal O Kabasshi	22
2004-2005	Jaklin S Jan Rawaj D Fitum	23

Year	(Graduates (Girls	Graduates(Boys (and Girls
2006-2007	Bahja K Mohmed Lumba S Tomas	24
2008-2009	Suad S Adam	15
2009-2010	Hajer A Ahmed	13

Year	Female Graduates	Graduates (Boys (and Girls
1988-1989	Najwa A Ismail	37

Fourthly Cooling and Air Condition

Year	Female Girls	Graduates(Boys and (Girls
1979	-	-
1980	-	-
1981	Nahid A Mohmed	3
1982	Nadia A Bilal Shadia H Labeb Awadia O Abdala	9
1983	-	-
1984	-	-
1985	Ikhlas A Dukri Ilham H Muktar Ikhas Hasabarasul	8

1986	Hind O Fadala Inam I Abdwahid Iman M Tambal	13
1987	Suhair K Taha	13
1988	Zainab H Mahjub Sumia J Kafi	5
1989	Mujahda Mansur	7
1990	–	–
1991	Gamar A Dawbait Amira A Fadul Mona H Adam Najda H Mahmod	9
1992	–	–
1993	Najla J Abdala	9
1994	Magda A Mohmed Ishraga J Berbri Amani A Kalfi	13
1995	Nima Y Abdrhman Manal S Ahmed Howida M Amajed	9
1996	Najat F Doka May T Hassan Gisma I Asum Nimat M Musa Najat A Hamdan	15

1997	Ragia I Rizgala Gada A Mohmed Fawzia Y Sigyrun Buthina J Babur Hanan M Fdlmwla Najla K Adam	14
1998	Igbal A Ati Manal H Gari Salima A Magbul Aliza B Ali	7
1999	Zinat H Rahmala Nawal D Maz Amira M Norain Salwa A Ali Najwa M Fadul Rasha A Markz Salwa M Fadul Kawthir M Eisa Duria I Abakar	12
2000	Ahlam F Subai Najwa M Hammad Asha N Hajana Suad M Guma	12

2001	Mirfat M Toom Intisar H Babikr Noha M Adam Nada A Ismail Amna M Jubara Sahar H Mustafa Zainb S Fadul Inshrah N Habnbi Fatma H Dahab Hkhlas A Shafie	16
2002	Amna Y Osman Tagwa M Malik Najwa Y Abdala Fathiya A Abdala Salama S Shafie Nahid A Tola Rawia I Kori Kadiga O Mina Misun S Atamwla Marwa M Hamid Farha T Musa Asya K Mohmed	21

2003	Shadia A Salih Mawahb H Braima Rabha M Tambol Hajer M Kuku Hiba B Abdala Aza M Rahma Asma T Ahmed Sadia R Sarur Afaf H Karwti Abir A Arahman Buthaina A Habib Habiba M Amer Duria Dawod Lila B Gawadi Amani A Sharif	26

2004	Hana A Khalifa Atur N Ibrahim Nisrin O Ismail Ibtisam S Suliman Iklas A Hasbala Sumia S Abdshfi Hiba S Mohmed Samia M Mafie Wisam H Abbas Izdihar H Eisa Lina I Noor Ishraga B Bilal Rihab R Ahmed Hadia M Kalul Siham Y Suliman Hawa A Suliman Zainab G Kamis	24
2005	Mahasin M Hasan Sarah M Hasan Hala H Husain Tamni M Mutwli Asha A Habrsul Bahja H Ahmed Miyada O Idris Sana F Mohmed	17

2006	Salma M Yusif Asma G Mohmed Mimona H Alseed Nidal S Mohmed Halina M Hasan Wijdan A Nor Mawahib A Awad Amal M Fadmola Habana I Kosta	22
2007	Amna O Kuku Samah F Mohmed Mzdlifa F Hamad Mashir A Sahmed Safa F Mohmed Suzan A Kak Ishraga H Kanu Yasmin J Bading	18
2008	Inas A Abdala Samahir M Malik Ruwida O Ahmed Rasha I Adam Jena K Mohmed Yusra S Abdala Fadwa S Awdsed May B Ali Slisia J Adok	21

2009	Hana I Abakr Afra H Nimairi Anglina S Deng	15
2010	Aza A Sied Mwada A Tahir Salma M Mohmed Abir K Mohmed Anglina P Akog Ayda A Hamdan	18
2011	Nimat J Hammad Mansura Murtada	15

Fifthly Turning Department

Year	Female Graduates	Graduates(Boys and (Girls
1981-1982	Safia A Magdub	27

Index Number (2012/267)